

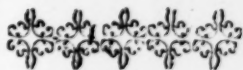
NINE
SERMONS.

PREACHED

By that eloquent Divine
of famous memory, THO.
PLAYFERR, Doctor
in Divinitie.

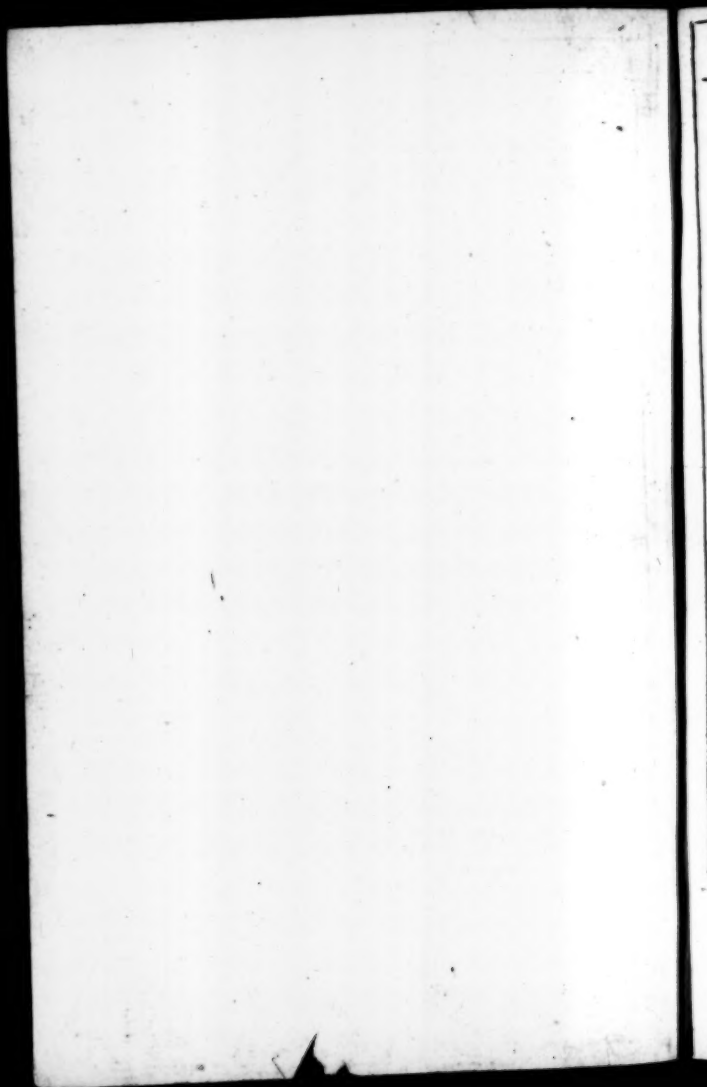
PROV. 10. 7.

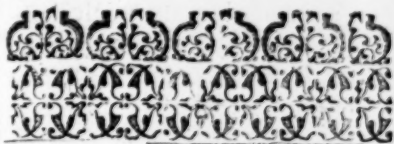
*The memoriall of the just shall be blessed:
but the name of the wicked shall rot.*



LONDON:

Printed by I. B. for James Boler, and are to
be sold at the signe of the Marigold in
Pauis-Churchyard. 1633.





To Sir Reynald Argal,
Knight.



Ight Worshipfull,
and my especiall
good friend: How
desirous I haue bin
to answere some
part of your wor-
thy curtesies, at

least by laying them open to the
world, this small remembrance may
testifie for me: and how vnable I am
to equal deseruings, the same remem-
brance testifieth against me, whether
I will or no; being borrowed from
the monuments of a dead man, the

only glory of his times while heli-
ued. But it was fit that a farre greater
gift than mine owne should aspire to
bee the instrument of your honour :
and the testimony of the dead, I took
to be meeter euen in this regard, be-
cause that is as unsuspected, as your
kindnesse toward my selfe hath beene
euermore vncorrupted. And no fur-
ther disturbing the harmony of your
best thoughts, or as you are wont to
account it, diminishing the reward
which is laid vp for you in heauen,
by vntimely blazing merits vpon
earth, I commit this *depositum* to your
fauour and Patronage, my selfe al-
so, and my endeauours : resting al-
wayes at

Your Worships disposition

D. C.



To the Reader.



*That a losse the Church of
God had by the death of
D. Playfere, I had ra-
ther the opinion of the
world should determine,
then my slender penne attempt to expresse.
If ever those combinations of Vertue and
learning, of Knowledge and Vtterance,
of Wit and Memory, of Reading and
Vse, of Wholesome and delightfull, of
Schoole and Pulpit, of Old and New, or
in one word to say, of Nature and Indus-
try, of humane felicity and heauenly
grace, concurred to make a Scribe perfect
and absolute to the kingdome of God, wee
may not be so much our owne back-friends*

A 3

(though

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God had by the death of
D. Playfere, I had ra-
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concurred to make a
Scribe perfect and
absolute to the king-
dome of God, wee
may not be so much
our owne back-friends*

To the Reader.

(though we detract not from the fortune of places further off) may wee may not so impeach the honour of the giuer, nor disparage the worth of our friend departed, as to doubt but this was principally manifested in M. Playfere.

Who because he was but lent the world for a time, may because he was redemanded sooner than his time; (if it were lawfull to controll the heauenly wisdom with that word Sooner, but I mean in regard of the Churches vse, and that same proper vos, which made the Apostle to demurre) I say since he was to be returned backe againe to his maker, and ouer-ripe perfection not to continue ouerlong, it had beene to be wished, hee had left behinde him some more monuments of his trauels, as well comfortable to the survivors, as honourable to himselfe. Which whether he in his discretion, and because he had so resolued, was nice to doe, after the example of them that would write nothing, though very able, or was then a doing
most

To the Reader.

most when God call'd him, I cannot say. This which the good Reader will be loath perhaps to heare, I may not conceale, that these are the last of all his labours which are like to be divulged. Into so small a compasse is that spirit now ranged, as to be as she says,

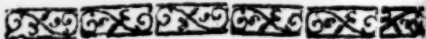
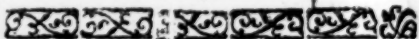
En sum quod digitis quinque leuatur onus; or indeed not so much as a just handfull, which lately was not confinable within bounds too great for me to speak of.

But the summe is this: (For I list not to defend his method of Preaching against the Method-masters of our age, who mee thinkes should know either that of the Apostle, Diuersitas donorum est, sed vnus spiritus: or that of the Prophet, Laudate eum in tuba, laudate in cithara; or if nothing will please them but what they doe themselves, we must be faine to say as Crassus did to Sceuola, Omnium igitur conciones tu conficies vnus, omnes at te sub tempus veniemus, &c. I say the summe is this; that as the

Cornelia apud Proper.
l. 4. cleg. 12.

To the Reader.

Sun-light is pleasantest toward the set, and the skilfull eare finds most store of musicke in the close: so this Sunne, this Swan, this sweet singer of Israel, (for what lesser tearmes can our love afford him? if any bring more, wee will not refuse them) his last monuments, and his last labours, that the world may ever hope for, shall finde wee trust the dearer entertainment.





A SERMON
PREACHED AT WINSOR
before the Kings Maiesty, the
11. day of September.
1604.

MATTH. 4. 4.

*Man liueth not by bread onely, but
by euery word that proceedeth out of the
mouth of God.*



Hrist our Saviour
came into the
world to dissolue
the workes of the
Deuill. Now how
thoroughly hee
would afterward
destroy the diuell,

& al his workes, he gaue a taste, as it were
in this his first encounter. Wherein we
may

*John 3. 8. For as the Son
of man is lifted up, so must
the Son of man be lifted up
to draw all men vnto him
that belieue in him. For as
the Son of man is lifted up,
so must the Son of man be
lifted up to draw all men
vnto him that belieue in him.*

may note what great difference there is betweene the first Adam, and the second. The first Adam was in Paradise, a place of all abundance and pleasure: the second Adam in the desert, a place of all scarcity and want. The first was full, and so the lesse needed to eate the forbidden fruit: the second fasting, and so the easilier drawne to make himselfe meate. Yet the first, though he were in Paradise, and full when his wife intised him to eat the apple, tooke it and ate it: but the second, though he were in the desert, and fasting a long time, when the deuill enticed him to turne stones into bread, would not yeeld to him, but said, *Man liueth not by bread only, but by euery word that proceedeth out of the mouth of God.*

Howbeit as Christ herein was contrary to Adam; so hee agreeth very well with *Iob*. Holy *Iob* was vpon a dunghill Christ was in the desert. *Iob* had fasted seauen daies and seapen nights: Christ had fasted fortie daies and fortie nights, *Iob* when his wife inticed him to curse God and die, would not, but said; Thou speakest like a foolish woman; Christ when the tempter enticed him, not to curse

curse

Gods blessing
falling light and from
to perfect his making
and to fully spring
the world as plucke
Iob. 42. 15. and
the spirit of God
that followed our father
vnto the clouds and to
the Son of God
Christ, 1 Cor. 10. 3-6

Christ was in the
Iob in the desert
Iob had fasted
Christ had fasted
Iob when his wife
Christ when the tempter
Iob would not
Christ would not

is enough.

3

urse God and dye, but to distrust God rather then he should die, would not, but said, Man liueth not by bread onely, but by e-very word that proceedeth out of the mouth of God.

Where before we goe any further, it will not be amisse to asloyle one question: Why our blessed Sautour at his mothers request turned water into wine, and yet at the deuils request would not turne stones into bread. But the answer is easie enough. This beginnning of miracles, saies Saint Iohn did Iesus at Cana in Galile, and his Disciples beleened in him. Two ends therefore did hee propound to himselfe in working that miracle. The encrease of his owne glory, and his disciples faith. Now here neither of these two ends could bee attained: For how should hee not haue disgraced his glory, if he had shewed any vaine glory? If thou be the son of God, saies the tempter, command that these stones be made bread. So that his temptation tended on-ly to this end, to make the sonne of God vaine-glorious. Againe, how could wee haue beene perswaded by him, if hee had beene perswaded by the deuill? For hee might

A more question
asloyle too:

all the world
God and his
how great
the power
of the
of the
of the
of the

more story, more is one that seeth it, and judgeth it. John 8. 50

might have seemed to have done this miracle not onely by the devils appointment, but by his power. The sum is this therefore, To conuert any poore soule vnto God, or to make a son of God, he would haue don it; vain-gloriously to shew himself the Son of God he would not do it; but said, Man liueth not by bread only, but by euery word that proceedeth out of the mouth of God. The word man is very materia: As if he should have said, Any ordinary man liueth not by the bread, but by the power, and strength, and as the Prophet calleth it, the staffe of bread, which God giueth it. Now if he that is but a bare man liueth rather by the blessing of God, then by the bread; much lesse need I presume vpon vnlawfull meanes, that am both man & God. Again, we must obserue that by the word which proceedeth out of the mouth of God, we are not to vnderstand the written will or word of God, but the secret counsell and decree of God, in preserving and sustaining his creatures: For example, If the word haue gone out of Gods mouth, and if God haue set it down and said it, that I shall liue as well without bread as with bread, so it shall be. Or

if God in his prouidence haue provided that a stone shall nourish mee as well as bread, then I shal not need to distrust his goodnesse, or to vse vnlawfull meanes for my releefe. For, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

There are two places of Scripture, which are fit commentaries vpon this text. The first is written in Ecclesiastes: Treturned, saies Salomon, and I saw vnder the sunne, that the race is not to the swift: nor the battell to the strong: nor yet bread to the wise: nor also riches to men of vnderstanding: neither yet fauour to men of knowledge.

First, saith the Preacher, The race is not to the swift. *Asabel* was as swift of foot as a Roe-buck, yet *Abner* met with him, smore him vnder the fifth rib, and slew him. So that the swiftest that is may sometimes be overtaken. It is not in him that willeth, or in him that runneth, but in God that sheweth mercie, *Nec currentis, Nec volentis*, saies Saint Paul: but a noble man giues it for his word, *Nec volentis, Nec volantis*: It is not in him that willeth, or in him that runneth, yea, though

cap. 3. v. 21.

1. 2. 3. 4. 5.

1.

2 Sam. 2. 18.

9 Rom. 9. 10.

Rom. 9. 16.

though he could runne as fast as a bird can flie; but in God that sheweth mercie. Therefore man getteth not the race by swiftnes onely, but by the mercy of God: Man liueth not by bread onely, but by enery word that proceedeth out of the mouth of God.

1 Sam. 17 5.

Secondly, saith the Preacher, The battell is not to the strong. Goliath was a mighty strong gyant, his height was sixe cubits, and a hand breadth: he had an helmet of brasle vpon his head, and a brigandine vpon his body: and the weight of his brigandine was five thousand shektes of brasle, he had bootes of brasle vpon his legs, and a shield of brasle vpon his shoulders. And the shaft of his speare was like a weauers beam, and his speare head weighed sixe hundred shektes of yron, and one bearing a shield went before him. Wherefore thinke you is all this furniture to particularly set downe? Wherefore, say you? Marry to shew how great strength, the Lord if the word haue proceeded out of his mouth, can ouercome with weakenesse. For so little David confesseth; Thou comest to me, saith he, with a sword, and with a speare
and

if he had not
out of his mouth
most of his strength
God great strength:

is enough.

7

and with a shield, but I come to thee in the name of the Lord of hosts. This name of the Lord of hosts, this mighty word proceeding out of Gods mouth, strake the stroke. Euen as holy *David* humbly confesseth, saying, We got not the victory by our own sword, neither was it our arme that did saue vs: but thy right hand, O Lord, and thine arme, and the light of thy countenance, because thou hadst a fauour vnto vs. So that man getteth not the battel by strength onely, but by the fauour of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

ver. 45.

Psal 44 3. 4

Thirdly, saith the Preacher, Bread is not to the wise. One would thinke him but a simple wise man, that cannot by his wisdom provide himselfe bread; that is sufficient maintenance for his estate. Yet thus it falleth out oftentimes. The prodigall child was wise enough. Beeing but the younger brother, he handled the matter so, as that hee got of his father an equall portion of goods with his elder brother. But what came all his wisdom to in the end? Forsooth at length hee was driuen to such shifts, that for want

Luk. 15. 17.

of

of bread he was faine to eate huske with the hogges. And then he said, How many hired seruants in my fathers house haue bread enough, and I starue here for hunger? Thus falleth it out many times with them that are wise to follow their owne pleasures, and not to serue God. But with the seruants of God it is not so. Therefore saith the Princely Prophet, I haue beene young and now am old; yet did I neuer see the righteous forsaken, nor their seed begging their bread. So that man getteth not bread by wisdom onely, and when he hath gotten bread, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Luk. 12. 10.

Fourthly, saith the preacher, Riches are not to men of vnderstanding. That rich man in the Gospell wanted not greatly any vnderstanding. When he had so much riches, that hee could not tell what to doe with them, hee resolved to pull down his old barns which were too little, and to build bigger. But what said the answer of God? Thou foole, this night shall they take away thy soule from thee, and then, whose shall thy goods bee? Wherefore hee that thought himselfe of great

is enough.

9

great vnderstanding before, is here declared to be a foole, and a poore foole also, hauing not so much as his soule left to helpe him. The losse whereof cannot bee recompensed and counteruailed with winning the whole world. A mans life then doth not consist in the abundance of those things which hee possesseth; But the louing kindnesse of the Lord is better then riches, better then liuing, yea better then life it selfe. For in God onely we liue; And onely the blessing of God maketh a man rich. Whereupon we may conclude, that man getteth not riches by vnderstanding onely, but by the blessing of God: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Lastly, saith the Preacher, *Fauour is not to men of knowledge.* It seemeth that a man of knowledge, and learning should obtaine fauour and acceptance, wherefoeuer he becommeth. But it is not so. Oftentimes, either he getteth none, or else he looeth that which hee hath gotten. *Haman* a man of great knowledge, and authority, & fauour with his Prince. Yet because he abused this fauour to the

B oppres.

Psal. 34.
Prou. 10.
#

3
5
After 7 10.

Gods blessing

oppression of Gods people, and of true religion, therefore he lost it. And that
 # mischief which he imagined against o-
 # thers, lighted vpon his own pate. Indeed
 when God hath appointed any one to be
 a notable instrument of his glory, either
 in Church or Common-wealth, then
 suddenly the Lord giueth him extraor-
 dinary fauour. So hee gaue *Ioseph* fauour
 with King *Pharao*: so he gaue *Mardo-*
cheus fauour with King *Ahasuerus*. For fa-
 uour and promotion commeth neither
 from the East, nor from the West, nor
 from the North, nor from the South, but
 God it is which setteth vp one, and call-
 eth downe another. Hee, as the blessed
 Virgin singeth in her *Magnificat*, casteth
 downe the mighty from their seats, and
 exalteth the humble and meeke. Where-
 fore man getteth not fauour by know-
 ledge onely, but by the fauor of God: *Man*
liueth not by bread onely, but by every
word that proceedeth out of the mouth of
God.

This doctrine teacheth vs, that if wee
 haue gotten the race, gotten the battell,
 gotten bread, gotten riches, gotten fa-
 uour, we should not ascribe these things

Lux. I. 52.

to our owne sacrifices, to our owne strength, to our owne wisdom, to our owne vnderstanding, to our own knowledge, but to the grace of God, and the blessed word proceeding out of his mouth. Thus the Prophet exhorteth, saying, Let not the wise man glory in his wisdom, nor the strong man in his strength, but let him that glorieth glory in this, that he knoweth the Lord. Now man knoweth the Lord, but hee which knoweth that all good successe hee hath in any thing, cometh of the Lord. And thus much for the first place of Scripture which is a commentarie vpon this text. *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

The second place of Scripture is written in the Prophet *Haggai*. Ye haue sown much, and bring in little: ye eat, but you haue not enough, ye drinke, but yee are not filled: ye cloth you, but you are not warme: and he that earneth wages, putteth the wages into a broken bag.

First, saith the Prophet, *Ye haue sown much, and bring in little.* Almighty God for the sinne of the people makes

cap. i. 6.

cap 2. 17.

Gen. 26. 12.

many times the heauens brasse, and the earth yron. So that neither the heauens droppeth downe seasonable showres, neither doth the earth bring forth her encrease. When one came to a heape of twenty measures, there were but tenne, saith this our Prophet, when one came to the winepresse for to draw out fifty vessels out of the presse, there were but twenty. This is to sow much, and bring in little, to looke for twentie measures, and finde but tenne: to looke for fifty vessels, and find but twenty. On the other side, holy Isaac sowing in the land of King *Abimelech*, gained euery yeere an hundred fold, so mightily saith the Scripture, did the Lord blesse him. For except the Lord build the house, they labor but in vaine that build it: and except the Lord till the field and sow the seed, they labour but in vaine that sow it. *Paul* planteth, *Apollo* warreth, but God giueth the encrease: which is true not onely in the spiritual watring of the word, but also in natural planting and sowing seed: So that man bringeth not much in by sowing only, but by the encrease which God giueth: *Man liueth not by bread onely, but by*

ner,

every word that proceedeth out of the mouth of God.

Secondly, saith the Prophet, *Ye eat but you haue not enough.* Many there are which want for no eating, but like that rich glutton fare deliciously euery day: yet it is smally seene by them. But as those seuen leane kine hauing deuoured the seuen fat, were neuer a whit the fuller, so these. Whereas holy *Daniel*, hauing nothing to eat but poore pulle, nothing to drinke but cold water, looked more cheerefully and beautifullly, then any of the children which did eat of the portion of the Kings meate. And that the Eunuch saw well inough, and confessed at the tenne dayes end. Therefore a little thing which the righteous inioyeth, is better then great riches of the wicked. Better is a little with the feare of the Lord, then great treasure and trouble therewith. Better is a dry morsell if peace be with it, then a house full of sacrifices with strife. Better is a dinner of greene hearbes where loue is, then a stawed oxe and hatred therewith. In conclusion then Man hath not enough by eating onely, but by the peace and loue of God. *Man*

Gen. 41. 41.

Dan. 1. 15.

Psal. 37. 16.

Prou. 15. 16.

Prou. 17. 1.

Prou. 15. 17.

lineth not by bread onely, but by every word that proceedeth out of the mouth of God.

Thirdly, saith the Prophet, *Yea drinke, but you are not filled*. Many consume, and as we say, drinke downe their whole patrimony. Like the horseleach they euer say, *Giue, giue*: like the man in the Gospell, that had the dropsie, they drinke still, and the more they drinke the more they thirst. Committing in the mean season two sinnes, forsaking God, the fountaine of liuing waters, and digging to themselues pits that cannot hold no waters. On the other side, *Elsas*, when as the Angel brought him a cake back'd on the harth, and a pot of water, was so fully satisfied with these, that he went in the strength of this meate and drink forty daies vnto *Oreb* the mount of God. Could such a small pittance of bread and water of it selfe sustaine him so long? No marry: What was the matter then? The word that proceedeth out of Gods mouth had appointed so, that one cruse of water should suffice him all that time. Whereby we see, that man is not filled with drinking only: *Man lineth not by bread onely,*

Isa. 55. 13.

1 Reg. 19. 6.

by every word that proceedeth out of the mouth of God.

Fourthly, saith the Prophet, Tea clothe you, but you are not warme. Peter Martyr sheweth, that clothing doth keepe the body warme two waies: By keeping in the naturall heate of the body; and by keeping out the accidentall cold of the ayre. Now though this bee the property of cloathing, yet God as it pleaseth him, can suspend the effect of it, whereupon he saith, I will take away my corne in the time thereof, and my wine in the season thereof, and I will deliuer my wooll and my flaxe. Signifying that euen when the corne is come to the ripenesse, and the wine now ready to be drunken, God wil depriuethem of it. But especially we must marke that he saies, I wil deliuer deliuer me wooll and my flaxe, whereby he teacheth us, that God hath as it were, if I may so say, bound all his creatures prentises to vs, to preferue vs, and serue vs if we serue him. But in case wee serue him not, then the creatures are deliuered, and are bound no more to serue vs. The wooll and the flax contrarie to their nature will not serue our turne, if wee con-

trary

Commentar.
in c. Reg. 1.

Hos. 2. 9.

Liberabo la-
nam meam
& linum a c
nm.

trary to grace rebell against God. Whereas *John Baptist* hauing a garment of Camels haire, and a girdle of leather about his loynes, was well enough. This leather serued him to as good vse as flaxe, and the Camels haire kept him as warme as wooll. Man therefore is not warme by clothing onely, but by vertue of God annexed to the cloathing. *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God.*

Lastly, saith the Prophet, *Hee that earneth wages, putteth the wages into a broken bagge.* Wee see in the World many men haue great fees, great offices, great reuenues, and yet can scarce keepe themselves out of debt. Other some, haue but very small wages, and yet maintaine themselves well enough, and helpe their poore friends also. Onely the word that proceedeth out of Gods mouth makes this difference. As we may see in *Indas*; Who indeed earned wages, but seeing it was the wages of vnrighteousnesse, therefore it runne out of the bagge as fast as it was put in: For first, when he had it he could not hold it in his hand but brought it backe againe, saying, I haue

haue sinned in betraying innocent blood.
 Then himselfe went and made away
 himselfe, and that which is fearefull but
 once to name or mention, all his bow-
 els gushed out: There is a brogen bagge.
 But the Patriarch *Jacob*, earning wages
 very hardly, to wit, seruing fourteene
 yeeres for his Vncles daughters, and
 fixe yeeres for his lambes, in all twenty
 yeeres, in the end filled his bag full. And
 though *Laban* chang'd his wages tenne
 times, yet he could not one time change
 that blessing of God, which was alwaies
 vpon him. And though hee allotted his
 nephew onely the spotted lambes, which
 commonly were very few to his wages,
 yet the word proceeding so out of Gods
 mouth, this prooued an infinite gaine
 vnto him. Whereupon the blessed Patri-
 arke humbleth himselfe in true humility
 and thankfulness to God, and saith, *O*
Lord, I am not worthy of the least of all
thy mercies: for with my staffe came I
ouer this Iordan, but now doe I returne
with two troupes. O that wee had such
 good soules, such thankfull hearts in vs,
 as that euery one of vs would in like sort
 confesse and acknowledge his owne vn-
 worthines

March, 17. 5.

Gen. 3 1. 10.

worthinesse, and the wonderfull worth
and wealth of Godsmercy; O Lord, saies
he, I am not worthy of the least, or I am
lesser then the least of all thy mercies. He
makes no mention of his owne paines
and trailes, though they had been very
great in that long seruice, but only of the
mercies of God. These were the onely
cause that his bagge was so full. Where-
fore man filleth not his bagge by earning
wages onely, but by the mercies of God.
*Man liueth not by bread onely, but by euery
word which proceedeth out of the mouth of
God.*

This teacheth vs, that whether wee
sow, or eate, or drinke, or cloath vs, or
earne wages, we must doe all to the glo-
ry of God. And all we doe to the glory of
God, when we refer the glory of all wee
doe to God. Not sacrificing to our owne
yarne, as the Prophet speaketh, or kissing
our owne hand: but kissing the son, and
offring vp to him onely the sacrifices of
praise and thanksgiuing at whose hand
we receiue all good things. For it is not
our painefull sowing that giues vs a
plentifull crop: not our eating that fee-
deth vs; not our drinking that satisfieth

is enough.

19

vs: not our clothes that warme vs: not
our earning wages that filleth our bagges:
but the good word that proceedeth out
of Gods mouth, which blesteth all these
things vnto vs. Therefore as wee must
not beginne any of these without grace
saying; so wee must not end any of them
without thanksgiuing. And thus much
for the second place of Scripture, which
is a commentary vpon this text: *Man
liueth not by bread onely, but by euery word
which proceedeth out of the mouth of
God.*

To make good vse then of all that hath
beene spoken, I shall desire you to obserue
four points. First, that God can worke
great matters with small meanes. Thus
saith our Lord; When I brake the five
loaves among five thousand, how many
baskets full of broken meate tooke yee
vp? they said vnto him, Twelue. And
when I brake seauen among foure thou-
sand, how many baskets of the leauings
of broken meate tooke ye vp? and they
said, Seauen. Certainly, there is no rea-
son in the world that seauen loaves shuld
satisfie foure thousand, and much lesse,
that five loaves five thousand. But Christ
having

Mar. 8. 19. 20

hauing giuen thanks and blessed the bread, did that by the might of the word proceeding out of his mouth, which by the naturall power and condition of the bread could neuer haue been done. Therefore also he repeateth it, and questioneth with his disciples about it. That by their confession and report, all the Church afterwards might beleue, that God can worke great matters with small meanes, and that *Man liueth not by bread onely, but by every word which proceedeth out of the mouth of God.*

Secondly, that God can worke strong matters with weake meanes. What a strong violent matter is it, to pull the soule of any one sinner out of the bottom of hell, and out of the iawes of destruction? yet this God doth. But how doth hee it? This strong matter, how doth he worke it? By the weakest means that may be. We haue this treasure, saith the Apostle, in earthen vessels, that the excellency of that power might bee of God, & not of vs. O maruellous words! That the excellency of that power might be of God, and not of vs. For if Angels were sent to preach vnto vs, it might be thought

2 Cor. 4. 7

thought that the conuersion of sinners consisted in the excellency of the Angels ministry, not in the power of Gods word. Now simple and sinnefull men, such as our selues are, no better then earthen vessels, bringing such a treasure vnto vs, the excellency of this worke must needes be wholly ascribed to God. And as it is in spirituall foode, so it is in corporall. it is not the teacher, but the doctrine taught: or rather not the doctrine barely taught neither, but the diuine operation of Gods spirit working with the word which conuerteth the soule. And so it is not the bread onely, but the blessing of Gods grace vpon the bread which sustaineth our life. Thus God can worke strong matters with weake meanes; and Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Thirdly, that God can worke some matters with no meanes. When King Asa saw himselfe overpressed with the multitude of his enemies, he praied thus to God: O Lord, it is all one with thee, to saue with many, or with no power. If he had said with many, or with a small power, it would haue bene plaine. But with

2 Chr. 14 ii.

Gen. 2, 5

Gen. 1, 3.

with many or with no power, is very wonderfull. Or rather it is no wonder at all, seeing it is spoken of God, with whom it is a very ordinary matter to saue, not onely as well with a small or a weake power, as with a great or a strong power, but also as well with no power, as with some power. It is a good carpenter who hauing crooked and rough timber put into his hands, can hew it and make it fit for the building. Onely the creator of all it is which can worke, hauing no matter at all to worke vpon. The ordinarie means for plants and hearbs to grow by, is raie: Yet God provided for Adam plants and herbes before ener it had rained. The vsuall means for light is the Sunne. Howbeit God created light before he made the Sunne. Light the first day, the Sunne the fourth day. We see then that God is tied to no meanes. God can saue with no power, as well as with some power: God can giue vs hearbs with no raie, as well as with some raie: God can giue vs light without any Sunne as well as with the Sunne. God can feed vs if it please him, as well with no bread as with bread. Therefore God can work
some

is enough.

23

some matters with no meanes; and so
Man liueth not by bread onely, but by every
word that proceedeth out of the mouth of
God.

Fourthly, that God can worke other-
some matters with contrary meanes. He
can not onely shew vs light without any
Sunne, but also bring light out of darke-
nelle. So our Saniour, when he went about
to cure him that was borne blind, tem-
pered spittle and clay, and put it vpon his
eyes. This plaister seemes more likely to
put out his eyes which sees, then to cure
his eyes who is blind: Yet this is the
power of the word proceeding out of
Gods mouth. So the Propbet Elixens,
when colloquintida was put into the pot,
by casting in a little meale into it, made
of ranke poison a wholesome broth. So,
when the Israelites wanted bread in the
desert, God sent them Manna from hea-
uen; and Moses said vnto them, This is
the bread which the Lord hath giuen
you to eate. Many things here were con-
trarie to nature. One thing especially,
that the dew which made the Manna, fel
in the morning, whereas other dew v-
seth to fall in the euening, and ascend in
the

1 Cor. 4. 6.

1ohn. 9. 6.

2 Reg. 4. 40.

Exod. 16. 13.

Deut. 8. 3.

the morning. Therefore *Moses* putteth *Israel* in minde of this strange miracle afterward ; God made thee hungry, and fed thee with Manna, saith hee, which thou knewest not, neither did thy father know it, that he might teach them that man liueth not by bread only, but by euery word that proceedeth out of the mouth of the Lord, doth a man liue. Christs answer then to the tempter is, as if he should haue said ; I want now bread in the desert, as long ago the Israelites wanted it. But God by his word prouided for them. Therefore I neede not inroach vpon vnlawfull meanes, but depending still vpon his prouidence, I shall neuer want. For God can worke great matters with small meanes, strong matters with weake meanes, many matters with no meanes, and some matters with contrary meanes. So that *Man* liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

And yet this is no Doctrine of idlenesse and security neither. As wee must not by diffidence or distrust in God, vnlawfull meanes : so wee must not by presuming vpon God, neglect lawfull

meanes

meanes. That we bee not too distrustfull
we are sent to the Lilly, and yet that wee
bee not to negligent wee are sent to the
Ant. Saint *Paul* knew right well, neither
hee nor any of his company should bee
cast away in that ship-wrake: yet for
all that, he did not lay him downe vpon
a pillow and sleepe, but hee vsed all
good meanes for the safety of the com-
panie. Hee cast out the wheat and the
tackling of the ship: hee loosed the rud-
der-bands, and hoysed vp the maine saile.
And when the ship was splitted, hee
perswaded some by boords, and other by
other peices of the ship to swimme safe
to land. The more to blame were they
yesternight, which when they might
haue done good, stood by still and loo-
ked on. As though it were a disparage-
ment, or rather it were not a very ho-
nourable part for any to helpe in a com-
mon danger? Or as though the fire
which was kindled by negligence,
should haue beene extinguished with
negligence also. Yea, rather the Lord
did by his fire, chastice the negligence of
some, that hee might stirre vp the di-
ligence of all. No lesse blame worthie

Act, 27.

Then was a
fire in Winfor
towne.

C

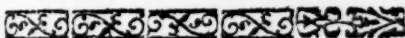
was

was the whole towne, which standing
to neere the royall presence of the Kings
Maiesty and the Queenes Maiesty, yet
was viterly vnprovidied of all helpe in
this case. No buckets, no hookes, no lad-
ders, no axes, could bee gotten; no car-
penters could be heard of which might
haue done most good at such a time. So
that if the mighty and mercifull word
proceeding out of the mouth of God, had
not helped in necessity and time of need,
suddainly calming and stilling the wind,
euen at that very instant, which had been
busie all the day before, no question it
had growne to a farre greater dammage
and danger. But I am ill aduised to med-
dle with these things. I make no doubt
but order will be taken, though I hold my
peace, that hereafter the towne for all
such casualties be better providied. Ther-
fore here I end. God for his merey sake
grant that neither by too much presu-
ming confidence we may neglect the
lawfull meanes; nor yet by too much
distrusting diffidence wee may vse vn-
lawfull meanes: but that depending vp-
on thy prouidence O Lord, we may dili-
gently follow the workes of our calling,
and

is enough.

27

and so continually receiue a blessing
from thee, thorough Iesus Christ: to
whom with the Father, and the holy
Ghost, be all praise, and glorie, now and
euermore. Amen.



C 2

A



A SERMON
PREACHED AT HAMP-
TON Court before the Kings
Maieſty, the 23. day of Sep-
tember. 1604.

2 COR. 4. 17.

*The momentary lightnes of our affli-
ction, worketh vs a ſurpaſſing exceeding
eternall weight of glory.*

2 Per. 3.



Saint Peter foretelleth
that ſome ſhould
peruert Saint Pauls
Epiſtles to their
owne damnation.
Such are they of the
Church of Rome. A-
mong other places of Saint Pauls Epi-
ſtles, they doe notably peruert this. For
out of that the Apoſtle ſaith, Affliction
wor-

worketh glory; they endeavour to conclude, that the patience of the Saints, and other their vertues, merit euermlasting life. But first the word, To work, is very generall and signifieth not onely causes properly so named, but also any antecedent, though it bee but an adiunct or an accident. Againe, the Apostles words elsewhere are these. I suppose that the afflictions of this life, are not worthie of the glory which shall be reuealed. Wherefore they might haue done well, to chuse some indifferent construction which would haue reconciled both these places together, rather then to embrace such an exposition of the one, as doth iustle, nay quite thrust out the other. Saint Bernard doth thus, saying, That good workes, are not any cause meriting a kingdome, but onely a way directing to a kingdome. For seeing they are no cause, neither haue any correspondence, or proportion to them in respect of the glory to come, therefore the Apostle saith, The afflictions of this life are not worthy the glory that shall be reuealed. And yet againe because the possessing of our soules in patience, is a way directly tending to the sal-

Via regni
non causa
regnandi

uation both of our soules and bodies, therefore he saith, *The momentary lightnesse of our affliction worketh vs a surpassing exceeding eternall weight of glorie.* To which our Sauour subscribeth in these words, *The gate is straight and the way narrow which leadeth vnto life.* This straightnesse therefore and narrownesse of affliction, is not a cause which deferreth, but a gate or a way, which leadeth vnto life. So in another place wee haue, that by many tribulations wee must enter into the kingdome of heauen. Not by many tribulations, no not by any tribulations, we must merit heauen, but by many tribulations as by a gate or way, we must enter into the Kingdome of heauen. And in this sense Saint Paul saies, *The momentary lightnesse of our affliction worketh vs a surpassing exceeding eternall waights of glory.*

But now though this sentence doe not confirme any Popish error, yet it doth excellently comfort any distressed and afflicted. For it exhorteth vs to bee patient in all afflictions, and that for foure reasons. The two first drawne from the nature of our affliction, the two last from the nature of that glory, which shall bee the

the reward of our affliction. The first is
because our affliction is momentary : the
second, because our affliction is light: the
third, because our glory shall be eternall,
yea surpassing eternall : the fourth, be-
cause our glory shall bee waighty, excee-
ding waightie. And therefore hee saith,
The momentary lightnesse of our affliction,
worketh vs a surpassing exceeding eternall
waights of glory.

I neede not here make any Apology
 for my selfe, nor yet render any reason,
 why I discourle of pouerty, before the
 rich; of affliction, before those that are
 euery way flourishing. This point was
 cleared so reuerently and so learnedly of
 late in this high presence, that I am sure
 it must needes be yet well remembred.
 Certainly though yee haue not beene
 afflicted heretofore, neither are at this
 time, yet being men, yee may bee hereaf-
 ter. Wherefore it is not amisse, that wee
 all learne the doctrine of patience in tri-
 bulation. Partly that wee may bee more
 thankfull to God, if hitherto wee haue
 not been afflicted and pligued like other
 men: Partly that if any time of afflicti-
 on happen hereafter, as any grieve, any

My L. Al-
 m-
 ner, Bishop
 Waton vpon
 these words,
 The poore
 mans dayes
 are alwaies
 euill.
 Prou. 15. 15.

ther. It seemeth to bee grieuous, it is indeed ioyous: it seemeth to be troublefom it is indeede comfortable: it seemeth to be long and tedious, it is indeed momentary and short. Euen as God himseife determineth this matter; *For a moment, saith he, in mine anger, for a little season haue I hid my face from you; but in euertlasting mercie will I turne to you againe.* That we should not doubt of this doctrine, hee redoubles the promise, *for a moment, for a little season.* Therefore the Princely Prophet sayes plainly. *Heauinesse may endure for a nights, but ioy commeth in the morning.* As the two Angels then that came to Los lodg'd with him for a night, and when they had dispatch'd their errand, went away in the morning; so afflictions, which are the Angels or the messengers of God. God sendeth afflictions to do an errand vnto vs, to tel vs, we forget God, we forget our selues, wee are too proud, too selfe-conceited, and such like: and when they haue said as they were bid, then presently they are gone. Whereupon we read, that the spirit of life returned into the two witnesses which had beene slaine by the beast, after three dayes and a halfe.

Esa. 54. 8.

Psal. 30. 6.

Gen. 19. 2.

Reu. 11. 11.

Matth. 14. 22.

Matth. 3. 2.

Reuel. 22. 12.

halfe. Why after three dayes and a halfe? To teach vs, that affliction and persecution may perhaps tyrannize ouer vs three dayes and a halfe, but they shall not fil vp the whole foure daies. For the elects sake those dayes shall be shortned. Agreeably to that which *John Baptift* began his preaching with, Repent for the Kingdome of heauen is at hand. Repent, that's a matter of mortification and affliction to the flesh. For the Kingdome of heauen is at hand, That's a matter of comfort and ioy. So our Sauiour, Behold I come quickly, and my reward with mee: it Christ will come quickly, then affliction will be gone quickly. Thus momentary is our affliction: For our whole life is short, much more then the afflictions of this life; affliction is grieuous but for a present: heatineffe indureth but a night: persecution lasteth but three daies and a halfe: the kingdom of heauen is at hand therefore deliuerance is at hand: Christ will come quickly, therefore affliction will be gone quickly. Wherefore seeing our affliction is so momentary, let vs be patient in afflictions: For the momentary lightnesse of our affliction worketh in vs a
surpassing

surpassing exceeding eternall weight of glorie.

Secondly, our afflictio is light. Almighty God setting forth his owne excellency, saith, *Who hath measured the heavens with his span, and the waters with his fist?*

Esa. 40. 12.

By the heavens are meant the diuine blessings of God; by the waters, afflictions and woes. Those he measureth with his spanne, which is a longer measure: these with his fist, which is a shorter measure. So that the Lord is, as I may say, a Rhetorician, very plentifull and copious in his blessings; hee measureth them with his spanne: But he is a Logician, more short and sparing in his afflictions, these hee measureth with his fist. For in the hand of the Lord there is a cup, the wine is red, and full mixt, he poureth out of the same: as for the dregs thereof, the wicked of the earth doe drinke them up.

Psal. 75. 9.

First we drinke not this cup onely full of red wine, that is, of the wrath and indignation of God, but mixt with diuers comforts otherwise. Then besides, we meddle not with the dregs. *Vpon the ungodly hee shall raine snares, fire, and brimstone, storme, and tempest, this shall be their portion*

1 Pet. 5. 10.

Psal. 90. 15.

vellerque vi-
dere non e-
ram sentire,
Ouid.

The Persian
Kings children

to drinke. Wee drinke only a little of the vppermost. And therefore he saith, God poureth out of the same. That after we haue suffered a *modicum*, as S. Peter speaketh, we may then enter into glory. According to King *Davids* prayer, *Comfort vs, O Lord, now for the time thou hast afflicted vs, and for the dayes wherein we haue seene euil.* Hierome noteth, that hauing first said, *wherein thou hast afflicted vs*; he expounds it after by these words, *wherein wee haue seene euil.* Therefore that which *Alex* wished, that he might see only his hounds hunting, and not feele it, that happeneth indeed to vs. Our affliction is, not a feeling of euill neere at hand, but onely a feeling of it a farre off. As the Persian Kings children in their minority, if they had committed a fault, were not corrected themselves, but onely saw some of meaner birth chastised before them: so God teacheth vs to take heed rather by other mens, then by our owne harmes. And looke how *Abraham* laid nothing but wood vpon his sonne *Isaac*, carrying the knife and the fire himselfe: after the same sort dealeth our heavenly father with vs. He layes vpon vs wood without

a knife. The Phyſician ſaith, that is the beſt exerciſe which is *ad ruborem, non ad ſudorem*, refreshing the ſpirits and ſtirring vp the blood a little, but not putting a man into any great ſweat. But the Divine may ſay, that is the beſt affliction, which is *ad ſudorem, non ad ſanguinem*. Therefore God laieth vpon vs wood *ad ſudorem*, to make vs ſweat, *In the ſweat of thy browes ſhalt thou eat thy bread*; not a knife *ad ſanguinem*, to make vs bleed; *Yee haue not reſiſted vnto blood*. God layeth vpon vs wood without fire. Now wood without fire is not greatly dangerous. Or ſay he lay vpon vs both wood and fire: yet the voice of the Lord diuideth the flame offire. For in the flame of fire naturally there is heat and light. But notwithstanding, the omnipotent voice of the Lord diuideth theſe, one from the other. As the curſed in hell ſhew, and the elect vpon earth. *I am tormented in the flame*, ſaith *Dives*. Thereſ heat but no light. Contrariwiſe the three children in the furnace ſhined as Angels for light, but were ſo farre from any heat, that no one haire of their head, or of their apparell periſhed. When *Moses* ſaw a buſh burning

Gen. 3 19.

Heb. 12.4.

Exod. 3. 2.

Psal. 97. 11.

Rom 8. 12.
Gal. 6.

ning and not consumed, he said, *I will goe and see this great vision.* A great vision indeed. There was a flame of fire. Else how was the bush burning? There was light. Else how did *Moses* see it? There was no heat. Else how was not the bush consumed? Yet in euery faithfull one afflicted, you may see this great vision. *The voice of the Lord is in his affliction*, as in the flame of fire, diniderth the heat from the light. So that he is not consumed by the heat, (nay rather his infirmities and carnall concupiscences are consumed thereby) but onely illuminated by the light. According that, *Onely vexation giveth understanding.* And in an other place, *Light is sprung up to the righteous, and ioy to them that are true of heart.* Thus yee see how tenderly our deare father dealeth with vs, He layeth either no fire at al vpon vs, or else no burning fire for heate; but only a blasing fire for light. To make short. Many hands (as we say) make light work. Now we haue many compartners and fellowes which make the labour of our affliction light. First, all creatures sigh and grone with vs; Then, all the faithful beare one anothers burthens, and so

downe the Crosse.

93

to fulfill the Law of God. Thirdly, the good Angels haue a charge giuen them of vs that we hurt not our foot at any time against a stone. Next, God the father bid-deth vs cast our burden vpon him, & pro-miseth to nourish vs. 5, the holy Ghost he lpeth our infirmities, & helpeth them euen when we are ready to be oppressed by them. Lastly, God the Son setteth to his hand likewise, and saith, *Come vnto me al ye that labour and are heauie laden, & I wil refresh you; take my yoke vpon you for my yoke is easie & my burthen is light.* As if he should haue said, To draw in they oke without me, wold be a hard matter; & to beare the burthen without me, would be aboue your strength, but if you come to mee, if you draw and beare with me, I will refresh you; *For my yoke is easie, and my burthen is light.* Thus light is our affliction. For God measureth to vs the the wa-ter with his fist, which is the shorter measure; he caaseth vs to drink of the cup no other wise but as it is mixt with many comforts: he maketh vs not swallow vp the lees of it, but only a little *modicum* of the vppermost: he layeth affliction vpon vs, which is rather a seeing, then a feeling of

Psal. 91. 11.

Psal 55. 23.
Rom. 8. 19.

Math. 11. 10.

of euill : he laieth wood vpon vs to exercise vs, but neither a knife to cut vs, nor yet fire to burn vs. Lastly, we haue many fellowes in our affliction which make it light. All creatures : all the faithfull : all the good Angels : God the father : God the holy Gost : God the sonne, who saith, *My yoke is easie, and my burden is light.* Wherefore seeing our affliction is so many wayes light, we must be patient in all affliction ; *For the momentary lightnesse of our affliction, worketh vs a surpasing exceeding weight of glory.*

Psal. 145. 23.

Origen in
Can. 4. 2.

Thirdly, our glory is eternall, yea surpassing eternall. The glory we looke for, is called a kingdom. Of which the Princely Prophet saith thus ; *Thy kingdome is an everlasting kingdome, and thy dominion endureth throughout all ages.* Whereupon Origen noteth, that as there is a holy, and a holy of holies ; as a saboth, and a saboth of saboths ; as a heauen, and a heauen of heauens ; as a song, and a song of songs : so there is an age, and an age of ages. And againe, as that which is not oonly a holy, but also a holy of holies, is the holiest place of all : as that which is not onely a saboth, but also a saboth of saboths,

downe the Crosse.

41

is the perfectest rest of all, as that which is not onely a heauen, but also a heauen of heauens, is the highest heauen of all; as that which is not only a song, but also a song of songs is the excellentest song of all: so that which is not onely an age, but also an age of ages, and especially as the Psalmist speaketh, an age of all ages, is the most infinite eternity of all. Which seeing it is attributed to the Kingdome of Christ, being likewise the kingdome of all true Christians, it followeth that our glory is surpassing eternall. Whereupon *Prosper* noteth, that that which *Virgil* writeth of *Augustus Caesar*, Hee hath giuen vs an Empire without end; may much more fully bee applied to Christ. For though *Augustus* reigned very long, aboue fifty yeers, yet at length his gouernement, as all other earthly kingdomes, was determined. But of our heauenly King onely the Angel *Gabriel* said most truly, *Of his Kingdome there shal be no end*. Now this glory is as wel called a crowne, as a kingdom. And this crown, as Saint *Peter* saith, is vndefiled, which neuer fadeth away. The Greeke words which Saint *Peter* useth, are Latine

D words

De promissi:
& predicti
Imperium fi-
ne sine dedit.

2 Pet. 1. 11.

2 Pet. 1. 14.

Isidorus Eti-
molog. l. 16.
cap. 4.

Alexandrin.
Pedagog. lib.
1. cap. 8.

words also: and they are not onely ap-
pellatiues, being the epithites of this
croune, but also proper, the one the pro-
per name of a stone, the other of a flower.
For *Isidore* writeth there is a pretious
stone called *Amiantus*, which though it
be neuer so much soyled, yet it can neuer
at all be blemished. And being cast into
the fire, it is taken out still more bright
and cleane. Also *Clemens* writeth, that
there is a flower called *Amarantus*, which
being a long time hung vp in the house,
yet still is fresh and greene. To both
which, the stone and the flower, the A-
postle, as I am verily perswaded, alludeth
in this place. As if hee should haue said,
The croune which ye shall receiue, shall
bee studded with the stone *Amiantus*,
which cannot be defiled; and it shall be
garnished with the flower *Amarantus*,
which alwaies is fresh and neuer fades a-
way: ye shall receiue a croune vndefiled,
and that neuer fades away. Which, as
Beda note:h, was insinuated in the crown
round about the Arke of the Testament.
For in a circle there is neither beginning
nor ending. Or rather euery where there
is a beginning, euery where an ending;
and

The word *amiantus*
shall continue
in the crown
highly & lowly
but so lowly & highly
f.

and so no where any beginning or ending. To shew that the patient also shall haue a crowne set vpon their head *per circumitum*, running round in a circle, and neuer comming to any end of eternity. Well, our glory is called also a treasure. Three kind of treasures there are; A treasure in hell: a treasure in earth: a treasure in heauen. That in hel is a treasure of torments: that in earth is a treasure of snow: that in heauen is a treasure of eternity. For the first, Saint James saies, Goe to now you rich men, weep and howle for the miseries that shall come vpon you; your riches are corrupt, and your garments are moth-eaten; your gold and siluer is cankered, and the rust of them shall bee a witnesse against you, and shall eate your flesh as it were fire: Tee haue heaped vp treasure for the last dayes. Heres a treasure in hell. Which to be a treasure of torments the Apostle prooueth, saying, Thou after thy hardnesse, and heart that cannot repent, treasurest vnto thy selfe wrath against the day of wrath. A treasure of wrath, and of torments. From which God for the deare blood of his Sons sake deliner vs euery one. The second is a treasure in earth. Of which our Satiour

D 2

saith;

1. *Princ. of the world*

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Rom. 2. 9.

Matth. 6. 19.

Qui ingredi-
tur in thesau-
ros nris.

The first part of
his words is that
as a snowball

3

Matth. 6. 20.

Mark. 10. 20.

Luk. 12. 33.

Heb. 10. 24.

saith; Lay not up treasures for your selves upon earth, where the moth and canker corrupt, and where thieves digge through and steale. And this is a treasure of snow. For S. Gregory vpon those words of Iob; Who entreteth into the treasures of snow, sheweth that earthly treasures are treasures of snow. You see little children what paines they take to rake and scrape snow together to make a snow-ball: right so, they that scrape together the treasure of this world, haue but a snow-ball of it; as soone as the sunne shineth, and God breatheth vpon it, and so entreteth into it, by and by it comes to nothing. The third, is a treasure in heauen. Concerning which our Saviour saith, Lay up for your selves treasures in heauen, where are bagges that neuer wax old. Now this is a treasure of eternitie. And therefore the Christians of the Primitiue Church, suffered with ioy the spoyling of their goods, knowing that they had in heauen a better, and a more enduring substance. They contemned all treasures of snow in respect of this substance. For they haue no substance, neither are simply good, though they be called goods, but melt a way

downe the Crosse.

45

^{our Father}
way as snow : this is a better, and a more
enduring substance ; yea, a most endur-
ing, *a surpassing eternall weight of glory.*
Thus ye see how eternall our glory is : It
is a kingdome, a crowne, a treasure. And
this kingdome is an euerlasting king-
dome : this crowne is an incorruptible
crowne : this treasure is an eternall trea-
sure. And therefore seeing our glory is so
surpassing eternall, we must be patient in
all affliction. *For the momentary lightnesse
of our affliction worketh vs a surpassing ex-
ceeding eternall weight of glory.*

*Glory is a
kingdome a crowne
and a treasure.*

*A surpassing weight
of glory.*

Fourthly, our glory is weighty, yea,
exceeding weighty. The glory to come
by some resemblances is shewed to be e-
ternall, by other to be weighty. I, to this
purpose it is compared to wine. Touch-
ing which our Saniour saith, *Hereafter
will I not drinke with you of the fruit of the
vine, till I drinke it new with you in my Fa-
thers Kingdome.* Now how weighty this
wine shall be, appeareth in that the spies
bringing clusters of grapes out of Cana.
an, carried them vpon a poale on their
shoulders. To shew, in the celestially Can-
naan what weighty glory there shall bee.
So when our Lord turned water into

Mark 15. 25.

Numb. 13. 24.

Ioh. 2. 7, #

1 Ioh. 8.
Psal. 23.

Philli. 3. 1. 1

Reuel. 2. 17.

wine, he commanded to fill the vessels to the toppe. These vessels top-full of wine doe signifie at the marriage of the Lamb, that the patient shall haue a full reward: pressed downe, shaken together; running ouer. So that euery one of them may say, My cup doth ouerflow. Againe, our glory is compared to a peny. Now in a peny we consider foure things. The image, the superscription, the sound, the weight. So our Sauour when they shewed him a peny, asked whose image and superscription it was. First, then for the image, Christ shall change our vile bodies, that they may bee like the glorious body of his Sonne: that as we haue borne the image of the earthly, so wee may beare the image of the heauenly. For the superscription our Sauour saith, To him that ouercometh will I giue a white stone, and in it a name written, which no man knoweth but he that receiveth it. As a Prince seeing his name vpon a piece of coine, knoweth it is of his owne mint: so euery patient Christian seeing his owne name in this white stone, which is a token of honour, knoweth it properly belongeth to himselfe. For the sound, the Psalmist saith,

Bles.

Blessed are they that dwell in thy house, they shall alwaies praise thee. This shall bee the sound of the peny continually, the praise of God. As the foure and twenty Elders, neuer ceased day nor night, to sing, *Holy, holy, holy, to him that is, and was, and is to come.* Fourthly, for the waight, the shekel of the Sanctuary was twise as weighty as the common shekel: in like manner our glory shall be as the shekel of the Sanctuary exceeding massie and weighty. But what speake I of wine? What of a peny? God himselfe shall be our glory. According to that; Thou art my glory and the lifter vp of my head. As if he should haue said, affliction would make mee cast downe my countenance, and hold down my head like a bulrush, but the remembrance of this that thou art my glory, makes me lift vp my head. So saies God to Abraham, *Fear not Abraham, I am thy Buckler, and thy exceeding great reward* I am thy buckler to latch those blowes which afflictions would lay vpon thee: and thy exceeding great reward, blessing thee with exceeding weighty glory. For they that shall enioy this glory, shall see God, Agreeable to that of our Lord;
Blessed

Reuel. i. 9:

Psal. 33.

Genl. 15. 1:

Matth. 5. 8.

2 Cor. 13. 12.

Blessed are the pure in spirit, for they shall see God. And how shall they see God? Not standing behinde the lattise, or looking out of a window, that is darkely and obscurely, but face to face, talking with him familiarly as one friend doth to another. O ioy above all ioyes! O glory that passeth all vnderstanding! when we see the amiable and gracious countenance of our Lord reconciled to vs by Christ. Doubtlesse if the Queene of Saba thought her selfe happy, for hearing the wisdom of Salomon, & seeing the riches of his house, and the order of his seruants: then much more shall we be happy, when we shall see the glory, and heare the wisdom of the Father, not as the preachers shew it out of the word, but as our owne eyes shall behold it in heauen. O how blessed shall wee thinke our selues then, that by any paines, by any afflictions wee haue at length attained to such weighty glorie. For this glory is wine running o-
uer; is a peny weighty according to the shekel of the Sanctuary; is the blessed sight and fruition of God himself. Wherefore considering how weighty our glory is, we must bee patient in al affliction.

For

Our glory is wine
running o-
uer; is a peny
weighty according
to the shekel of
the Sanctuary;
is the blessed
sight and fruition
of God himself.
Wherefore considering
how weighty our
glory is, we must
bee patient in al
affliction.

For the momentary lightnesse of our affliction,
worketh vs a surpassing exceeding eternall weight of glory.

Compare then the affliction on the one side, with the glory on the other side: the shortnesse of the affliction, with the eternity of the glory: the lightnesse of the affliction, with the weightinesse of the glory. And then bee content for an eternall glory to suffer momentary affliction: for weightie glorie to suffer light affliction. The Stoickes, if their grieue were either momentarie or light, cared for no more: for if it were short, they cared not how heauy it were: againe, if it were light, they cared not how long it were. Our affliction is both momentary and light. One helpe was sufficient for them: wee haue two for sayling. A starke shame therefore it would bee for vs, if heathens and pagans, hauing fewer meanes then wee haue, should shew greater patience then wee shew. But the Scriptures affoord vs yet more forceable inducements. Iacob being in loue with Rachell, serued for her first seauen yeeres, and afterward (seauen yeeres) more, in all fourteene; and these

De Spierke

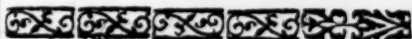
these many yeares seemed to him but a few dayes. O deere Lord, that wee had thy grace to loue thy eternall weighty glory, but as well as many a man hath done a mortall earthly creature. Then no doubt many yeeres of affliction would seeme to vs but a few dayes, heauie burthens of affliction would seeme to vs verie sweet and light. Christ Iesus for the ioy that was set before him, endured the crosse, and despised the shame, and now sitteth at the right hand of the throne of God. Questionlesse, beloued, the crosse of Christ was tedious and long; the shame that he suffered was heauie and vntollerable. Yet this crosse seemed but momentarie to him, and this shame seemed but light vnto him, in comparision of the ioy that was set before him, and of the eternall weighty glory which hee hath now attained, sitting at the right hand of the throne of God. To the which place of honour and worship, we beseech thee, O louing Lord, to bring vs, after all the afflictions of this wretched world; not for our owne deserts or merits, but for the merit of that crosse which Christ endured,

of

downe the Crosse.

51

of that shame which Christ despised. To
whom, for his crosse, be all praise, for his
shame, bee all glory; together with the
Father, and the holy Ghost, now and e-
uermore, Amen.



A



A SERMON
Preached before the Kings
Maieſty, lying at the Lord
SAYES house, called Brough-
ton, beſides Banbury, the
2. day of September.
1604.

ROM. 8.31.

If God be with vs, who can be againſt vs?



Heſe words containe
 a moſt magnificent
 and triumphant con-
 cluſion ariſing out
 of the former diſ-
 courſe. For the A-
 poſtle hauing be-
 fore proued, that man is iuſtified onely
 by the free 'grace and mercie of Chriſt
 without any merit and deſert of good
 workes

workes, at length concludeth in the beginning of this chapter, Therefore there is no condemnation to them that are in Christ Iesus: and so likewise here: *If God be with vs, who can be against vs?*

Maximilian the Emperour so aduinited this sentence, that he caused it to be set in letters of checker worke vpon a table at which he vsed to dine and sup, that hauing it so often in his eye, hee might alwayes haue it in minde also: *Si Deus pro nobis, quis contra nos?* *If God be with vs, who can be against vs?*

The truth of it is so apparent, that it hath bin made a common watch-word, not of Christians onely, but even of heathenish souldiers. *Our word is Immanuel;* that is, by interpretation, *God with vs.* And some of the ancient Romans vsed likewise in their warres this watchword *Nobiscum Deus, God with vs.* For indeed, if we be of the colledge and society of *Immanuel*, and if God be on our side, wee shall be sure to preuaile, *If God be with vs who can be against vs?*

Damasene saith well according to the Scripture, *Our God is about all Gods.* And so likewise *Cyrill*, The power

Enu. 9. 1.

31.

Nathan Cit-
trus in Ii-
neratio.

St. Iacobi Epist. 5. 8.

Esay 2. 3. Epist. 3. 10.
Vegetius 1. 3.
c. 3.

Epist. 8.

power of our God is aboue all power. Therefore, if that power bee on our side which is aboue all power, and that God which is aboue al gods, nothing can hurt vs; *If God be with vs, who can bee against vs?*

De verbis A-
postoli. Ser. 16
Deus pro no-
bis ut prae-
stinaret nos.

In communis
Apostolorum,
serm. 2.

Hostis contra
nos interior
homo.

Saint *Anſen* sheweth out of the verbe immediately going before, that foure speciall wayes God is with vs. God is with vs, in that hee hath predestinated vs: God is with vs, in that he hath called vs: God is with vs, in that hee hath iustified vs: God is with vs, in that hee hath glorified vs. *Innocentius* the third, sheweth out of the words consequently following after, that foure speciall enemies are against vs: The inferior enemy against vs, is man: the exteriour enemy against vs, is the world: the interiour enemy against vs, is the flesh: the superior enemy against vs, is the Diuell. So that whereas the Apostle sayes here, *If God be with vs, who can be against vs?* it is all one, as if he should haue said, If God haue predestinated vs, what can man doe against vs? If God haue called vs, what can the world doe against vs? If God haue iustified vs, what can the flesh doe

against vs? If God haue glorified vs,
what can the deuill doe against vs? If God
be with vs, who can be against vs?

The first enemy against vs, is man.
Homo hemini lupus. And another pro-
uerbe saith, Either a god or a deuill.
For to say nothing, that no time is freed,
no place priuiledged, no degree secured,
no torment vnpractised, onely this I will
touch, that no age is exempted. But the
cruelty of man rageth, not onely vpon
the old after they are buried, but also vpon
the young before they are born. Thus
saith the Lord, *For three transgressions, and
for foure, I will not turne vnto Moab, because
they digged vp the bones of the King of Edom
and burnt them to lime.* The king of Edom
was a wicked man, yet God detested so
this vnnaturall and barbarous cruelty of
the Moabites, that for this especially he
would not be reconciled to them. The
like ensamples haue not wanted in our
land, and almost in our time. *Tracie two
yeares, and Wickliffe two and forty years*
after he was buried, was digged vp. So
euen of late they vsed *Martin Bucer*, and
Petrus Phagius in Cambridge, and *Peter
Martyrs wife*, in Oxford. Such cruell
men,

Aut deus, aut
demon.

Psal. 79. 2.

Amos 1. 13.
Lament 2. 20

Perotine
Masly.

men, if they had as great power ouer these holy Martyrs soules, as they had ouer their bodies, doubtlesse they would haue puld them out of heauen. For as long as they had a finger, or a foote, or a bone, or a piece of a bone in the graue, they neuer left mining and digging, till they had rooted it out. So that at the least wise we may say of them with the Psalmist, *The dead bodies of thy seruants, O Lord, haue they ginen to be meat to the foules of the ayre, and the flesh of thy Saints to the beasts of the field.* Now the cruelty of man against man, as it endeth not when life endeth: so it beginneth before life beginneth. For not ouely *Esau* that cruell and cursed reprobate, strugled and wrestled with his brother *Iacob* in their mothers wombe; but also the *Ammonites* ript vp the women of *Gilead* being great with child, and the *Babylonians* caused the women of *Ierusalem* to eate their owne fruit, and their children of a pan long. And not long agoe in the Isle of *Garnsey*, when a faithfull woman (whose name neede not heere to bee rehearsed) while shee was burning at the stake, was deliuered of a goodly man-childe, some were

were so hard hearted, to sling him backe againe into the fire, there to bee murdered, as they meant it, but indeed martyred with his mother. O blessed babe ! Because there was no roome for him in the Inne, as soone as he is borne, he is laid in a manger. Nay, because there is no room for him in any one corner of althe world by and by he is baptised with the holy Ghost and with fire. O blessed, I say againe, blessed babe ! Before thou art lapped in swadling clothes, thou art crowned with martyrdom : and before thou fully breathest in the breath of life, thou happily breathest out thine innocent soule to God. But he vpon such beastly and cruell murders. Out vpon such diuellish and fiendish tormentors. These Saints? these Catholikes? Who are Scythians, if these be Saints? Who are Canibals, if these be Catholikes? which holding it as an article of their faith, that all children dying without baptisme, are damned, yet wittingly did put this innocent child to death before he was baptized. And therefore as they made the mother suffer the most intolerable paynes of childbirth and martyrdom both together

gether : so, as they verily thought and beleueed, they flung the infant alse body and soule into an earthly fire, and into hell fire all at once. This is the cruelty of man. He would if he could, pull some out of heauen after they are buried, and thrust some into hell before they are borne.

Ephes. 1. 4.

Math. 25. 34.

Primasius in.
2 Tunc. 1.
in illa Ante
tempora se-
cularia. Ara-
tor. Dona pri-
us quam tem-
pora dedid.

But God hath predestinated vs. And not onely before we were borne, but also before the world was created, hath chosen vs in Christ. Euen as Christ shall say at the last day, *Come yee blessed of my Father, inheris the kingdome of heauen prepared for you before the foundation of the world.* For looke how carefull parents prouide for their children, and put them in their wil before they are borne : so God giues vs the grace to liue with him, before he giue vs time to liue here. Euen as the Songe saith, *Fear not little flocke : for it is your Easiers will to giue you a kingdome.* And the father himselte, I, enen, I am hee that comfort you : who art thou then that fearest a mortall man, who fadeth away as grasse? Therefore euery couragious Christian may comfort his heart in God, and say with the Princely Prophet, *The Lord is my light and my saluation, whom then shall*

shall I feare? The Lord is the strength of my
life, of whom then shall I be afraid? when the
wicked enen mine enemies and my foes come
upon me to eate up my flesh, they stumbled and
fell. Though an host of men were laid against
me, yet shall not mine heart bee afraid, and
and though there rose up warre against me, yet
will I put my trust in him. I will not be afraid
of ten thousand of the people, that haue set
themselues against mee round about. Yea
though I walk thorough the valley of the sha-
dow of death, yet will I feare no euill: for thou
O Lord, art with me, thy rod and thy staffe
they comfort me. So that I may boldly say,
The Lord is my helper, neither will I
feare what man can doe vnto mee. The
Lord of hosts is with vs, the God of Ia-
cob is our refuge. And if the Lord of hosts
haue predestinated vs vnto life, what can
man do against vs? what before we liue?
what while we liue? what after we liue?
If God be with vs, who can be against vs?

The second enemy against vs is the
world. Which assaileth vs as well by ad-
uersity, as by prosperity. What is the
world saith, Saint Ambrose. but a race,
or a course full of trialls and troubles? It
is a field, wherein is little corne, but much

Quid est
mundus, nisi
agon plenus
certaminum?

Mundus pe-
riculosior est
blandus quam
molestus, &
magis cau-
endus cum se
illicet diligi
quam cum
admonet co-
gitque con-
temni, Spid.

144.

Qui mundum
amplectuntur
similes sunt
illis, qui sub-
merguntur in
aquis.

Bernard de
Aduen, ser. 7.

cockie. It is a garden, wherein are few
roses, but many thornes. Yet these thorns
of aduersity doe not so much oftentimes
endanger vs, as the baites of prosperitie.
The world is more dangerous, saith S.
Austin, when it flattereth, then when it
threateneth: and is more to bee feared,
when it allureth vs to loue it, then when
it inforceth vs to contemne it. For euen
as *Judas* by a kisse betrayed his master:
so the world is a very *Judas*. It meaneth
most falsly, when it imbraceth most
friendly. Wherefore the Apostle saith
thus of *Demas*; *Demas hath forsaken vs,*
and embraced this present world. So that the
immoderate imbracing of this world, is
a flat forsaking of Christ and his Gospel.
Yn skillfull swimmers, when they begin
to sinke, if they catch hold of weedes in
the bottome, the faster they hold, the sur-
rer they are drowned: and in like sort,
they that shake hands with the world,
and embrace the pleasures and prosperity
thereof most greedily plunge themselves
most deeply into destruction.

But God hath called vs. And there-
fore neither aduersity nor prosperity can
hurt vs. *Marnell* not, saith our Saviour,
though

though the world hate you, It hated me before
it hated you. If you were of the world, the
world would love you, but because you are not
of the world, but I have chosen you out of the
world, therefore doth the world hate you.
Well, as the world hatch vs: so we must
hate it againe. As it contemnaeth vs, so we
must contemne it againe. According to
that of Saint Paul, The world is crucified to
me, and I unto the world. I am crucified to
world, that is, The world contemnes me:
the world is crucified to mee, that is, I
contemne the world. The world con-
temnes me, and I contemn it. For as Gre-
gorie saies, He that hath nothing that hee
loves in the world, hath nothing to feare
of the world. And Cyprian, What
needee hee to feare the world, who hath
God his protectour, his tutor, his defen-
dour in the world? Hee that is of God,
ouercommeth the world. And this is our
victorie whereby wee overcome the
world, even our faith. Whereupon our
Saviour saies, Bee of good comfort, I have
overcome the world: and behold I am with
you even unto the end of the world.
So that the world, and the trouble
wee shall haue in the world, shall

Moral. ser.

10. c. 2.

Qui nil habet

in mundo

quod appetat

nihil est quod

de mundo

perterrituscat.

Cyprian.

Quis ei de

seculo metus

est, cui in

seculo deus

tutor est.

haue an end: but the comfort we haue in God, shall haue no end: *Behold, I am with you*, saith he. And if God be with vs, and haue called vs out of the world, what can the world doe against vs? *If God be with vs, who can be against vs?*

The third enemy against vs, is the flesh *Salomon* saith, this is one thing which maketh the earth euen tremble, when a seruant beginneth to beare rule. The flesh is, and ought to be a seruant. Yet it beareth rule in the vnregenerate. Yea it strueth to beare rule, and beginneth to beare rule, euen in the godly. A mans enemies are they of his owne house. It is mine own familiar friend that lieth up his heele against me. This familiar friend was *Paul* much troubled withall, when hee said; I see an other law in my members, rebelling against my minde, and leading mee captiue vnto death. And *Let*, who being a iust man, that could not bee overcome with all the finnes of Sodom, by immoderate drinking of wine fell to lolly. And *Sampson*, who otherwile impregnable, yet yeelded to *Dalila*. Therefore in theosome it lieth, which strueth to lay our honour in the dust.

Prover 30, 22

Rom. 7, 23.

But

God be with you.

63

But God hath iustified vs. And hauing iustified vs, in some measure also hath begunne to sanctifie vs. So that the flesh lusteth against the spirit, and the spirit against the flesh, inso much as wee cannot doe as we would. Not onely the flesh against the spirit: but also the spirit against the flesh. So that we cannot doe as we would. For if we would serue God so holily as the angels, wee cannot, because the flesh lusteth against the spirit: again if we would sinne with full consent of will so brutishly as the wicked doe, wee cannot, because the spirit lusteth against the flesh. But euen as *Cassio* and *Pollux* liue by turnes, one one day, another another: so the flesh and the spirit preuailling, sometimes one, sometimes another, make mixt actions. So that neither can our good actions iustifie vs, because in them the flesh lusteth against the spirit; nor yet can our ill actions condemne vs, because in them the spirit lusteth against the flesh. For now that *Sarah* is mortified, her wombe is dead, and it ceaseth to bee with her after the manner of women. Now that *Isaac* had wrestled with God, his thigh was shrunke vp. Now

E 4

that

that Paul is conuerted, he chastiseth his body, and bringeth it into subiection. Now that the blessed virgin is freely beloved, she keepeth her selfe within, and knoweth no man. And therefore saies the Angel, Hail Mary, freely beloved, the Lord is with thee. But the blessed Virgin fearing, the Angel added; Feare not Mary, for thou hast found fauour with God. As if he should haue said, Feare not the Angel of the Lord, seeing the Lord of the Angel is with thee. Thou hast found fauour with God, to haue the fruit of thy flesh, the Saviour of thy soule. So that if God haue a fauour vnto vs, and haue iustified vs in Christ, what can the flesh do against vs? The spirit wil not let it do as it would. For, if God be with vs, who can bee against vs?

The fourth enemy against vs is the deuill. And he is the worst enemy of all. Therefore saies the Apostle, we haue not to fight with flesh and blood, but with principalities and powers, and with the Prince of darknes that ruleth in the aire. This Prince warreth against vs two waies. By persecutions, and perswasions. For the first, he is described in the *Reuel.*

to ride vpon a black and a red horse. The blacknesse of the horse sheweth how terrible the Deuil is; the rednesse, how bloody. Neither doth he come single, but seuen of them at once possesse *Mary Magdalen*. Neither do they only fight against vs being alive, but the Deuil fought with *Mitchel* the arke Angel for the body of *Moses* when hee was dead. Neither doe they terribly set vpō vs to get our bodies only but soules also. Especially, they do this at the day of death, and wil do more diligently at the day of iudgement. Now their perswasions are yet more dangerous then their threatnings. When they come to vs in the shape not of an vnclen spirit, but of an angel of light. Thus Satan did set vpō the first *Adam*, *Hath God indeed commanded you not to eat of the Tree?* Hee makes a question of it. *And, if ye eate, you shal be as Gods, knowing good and euil* A faire promise, but a contrarie performance. So hee did set vpon the second *Adams*; *All these things will I giue thee, if thou wilt fall downe and worship mee.* Hee would hire Christ: and giue him good wages to serue him, which would haue deprived our Sani-
our

Luk. 8. 2.

Iude.

Gen. 3.

Mat. 4.

our of his eternall glory.

But God hath glorified vs. It is not now to bee doubted whether Satan shall preuaile against vs or not, but it is most sure he shall not. *He hath glorified vs*, saith Saint Paul. Though the possession of it be to come, yet the assurance of it is past. Euen as our Lord auoucheth in another place, *Hee that beleaueth in me, hath passed from death to life.* Not shall passe, but hath passed. So Saint Paul, *Hee hath made vs sit with himselfe in heavenly places above.* Not he will make, but he hath. Therefore Chrysostome writeth very resolutely, Only in one point, I am proud, and very proud, namely in renouncing, and denying the deuill. He is indeed a strong man But yet a stronger then hee hath thrust him out, and spoiled him of al his goods He is a roaring lyon. But the lyen of the tribe of Iuda, hath ouercome him. He is an old serpent, almost of sixe thousand yeeres standing and experience, But Christ the new serpent, prefigured in the brazen Serpent, hath beene to cunning for him. Therefore though he seeke to winnow Peter as corne is sifted, yet no danger; Christ hath prayed for Peter, that his

his faith should not faile. Where by the way, wee may marke the difference betweene Christ and the tempter. Christ hath his fanne in his hand and fanneth vs: the tempter hath his sicke in his hand and sifteth vs. Now a fanne casteth out the worst, and keepeth in the best: a sicke keepeth in the worst, and casteth out the best. Right so Christ in his trialls purgeth chaffe and corruption out of vs, nourisheth and increaseth his graces in vs. Contrariwise the Deuill, if there bee any ill thing in vs, that he confirmeth, if faith or any good thing else, that hee weakeneth. But Christ hath prayed for vs, yea doth still at the right hand of the father make Intercession and request for vs, that our faith should not faile. So that all Satans power, yea the gates of hell shall neuer preuaile against vs. In like manner Saint Paul, being buffeted by the angel of Satan, prayed that he might bee deliuered. The answer of God was, *My grace is sufficient for thee.* Whether Satan buffet vs, or not buffet vs, still the grace of God shall suffice vs. Much more his glory who hath glorified vs. For God doth giue both grace and glorie, and no good

*the difference is
betweene a fanne
and a sicke*

*2 Cor. 12. 9. My
grace is sufficient
for thee. 2 Cor.
12. 9. My grace
is sufficient for
thee.*

Pone me
iuxta te, &
childuus ma-
nus pugnet
contra me,

ὁ βασιλεὺς ἰσχυ-
ρὸς πολεμήσει
τί πρὸς θεόν.

Qui timore
callo Deo
subieitur,
&c. Gregor.

good thing will he withhold from them that live a godly life. Therefore euery child of God may triumph with Iob, say-
ing, Stand thou beside my, and let any mans hand fight against me. For if God bee on our side what can the Deuill doe against vs? *If God be with vs, who can bee against vs?*

Nazianzen makes a good conclusion, *This onely is a fearefull thing to feare any thing more then God. Feare God, and feare nothing else; feare not God, and feare euery thing.* For in the feare of the Lord is the confidence of courage. Because saies *Gregorie*, hee that in a chaft and filiall feare, is subiected to God, by a hopefull kind of boldnesse is aboue all, *sane God.* But he that feareth not the Lord may bee annoyed by any thing. Mice were too strong for the Philistims, and Lice for the Egyptians. So that if God be against vs, who can be with vs? But if God be with vs, who can be against vs? Now certainly God is with vs. Doe you doubt of this? Then consider how that all great Potentates of the world, who of late were some of them scarce our good friends, doe now earnestly

earnestly desire to be made partakers of our peace. What doe I speake of men? The very heauen, and the elements and this so seasonable harvest, such as hath not beene knowne, if one may take any ghesse by these outward things, doe plainly declare that God is now with vs, and purposeth to powre out his blessings and benefits most abundantly vpon vs.

Nothing then remaineth, but that as God is with vs, so we labour to be with God.

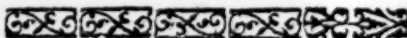
And as S. Peter admonisheth vs, make our election sure by faith and good workes, liuing soberly, vprightly, and godlily in this present world. That so we may feare no cruelty of man, no misery of the world, no enticements of the flesh, no terrours of the deuill, but in all these things may be more than conquerors, assuring our selues, That if God be with vs, nothing can be against vs. Which that it may be so, God grant for Iesus Christs sake, to whom with the Father, and the holy Ghost, be all honour and glory, now and enermore, Amen.

Blessed are they that heare the word of God, and keepe it.

The grace of our Lord Iesus Christ, and

Anno. 1607.

and the loue of God, and the fellowship
of the holy Ghost, be with vs, that no-
thing may be against vs, this day and e-
uermore, Amen.





A SERMON
Preached at the Court at
Whitehall. March. 10.
1598.

IOHN 20.27.

After said he to Thomas, Put thy finger
here, and see my hands, and put forth
thy hand, and put it into my side, and
be not faithlesse, but faithfull.



¶ Ye blessed Sauour Ie-
sus Christ hath his
wounds yet to be seen
in his body for foure
causes. First, to ap-
prooue his resurrection:
secondly, to ap-
pease his Father: thirdly, to confound his
enemies: fourthly, to comfort his friends
After

After said he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse but faithfull.

The first cause, why Christ hath his wounds yet to be seene in his body, is to approue his resurrection. When *Jacobs* children told him, saying, *Ioseph* is yet aliue, his heart failed, and hee beleeued them not, but as soone as he saw the chariots, which were sent for him, by and by his spirit reuiued, and he said, *I haue enough, Ioseph my sonne is yet aliue.* In like manner, when the Disciples said to *Thomas*, Wee haue seene the Lord, he beleued them not, but now that hee beholdeth Christs glorious wounds, the triumphant tokens of his victory, and the chariots, as I may say, whereby wee are with *Elias* carried vp into heauen; he confesseth indeed that Christ is risen againe, and that the true *Ioseph* is yet aliue. Euen as *Anna* seeing that spaniell comming homeward, which went forth with her sonne at the first, knew certainly that her sonne *Tobias* himselfe was not farre off but followed immediately after: so *Thomas* seeing those wounds in Christ which

accom-

Gen. 45. 28.

Tob. ii. 4.

accompanied him to his graue, knew assuredly, that no other bodie was risen againe, but onely the very selfe same body of Christ, which was buried. Saint *Peter* being brought out of prison by an Angel went forthwith to the house of *Marie*, where knocking and calling to get in, a maiden named *Rhode*, before euer she saw him, knew him by his voice. And although they that were within told her shee wist not what she said, yet shee still constantly affirmed it was none other but hee. Christs rising out of the graue was as strange as *Peters* deliuerance out of prison: the rowling away of the stone as strange as the opening of the iron gate. And albeit *Thomas* was not so forward as *Rhode* to know Christ by his voice, when he said, *Peace be vnto you*, yet as soone as Christ took him by the hand and shewed him his side, hee made no more doubts, but presently beleued. For if *Protagenes* seeing but a little line drawn in a table, knew straightwaies it was *Apelles* doing whom hee had neuer scene: how much more easily then might *Thomas* know Christ, seeing not onely one line, but very many lines, yea whole

F

pictures

Act. 12. 14.

Rhode

Plin. lib. 33.

c. 10.

Protagenes

pictures of his passion, and of his resurrection, in his head, in his hands, in his side, in his feet? When king *Arthurs* body was taken vp somewhat more then six hundred yeares after his death, it was knowne to be his by nothing so much, as by the prints of tenne seuerall wounds which appeared in his skull. Christ our king, who did overcome death, could likewise, if it had pleased him, haue quite and cleane defaced and abolished all the markes of death. Neuerthelesse, as at his transfiguration he shewed *Peter*, *Iames*, and *Iohn*, the signes of immortality in his body, which was then mortall: so here contrariwise at his resurrection, he sheweth *Thomas* the signes of mortality in his body, which is now immortall. That hee and all wee might vndoubtedly confesse, that though they perhaps might be deceiued in king *Arthurs* body, yet wee can neuer be deceiued, so long as we beleeue, that the very same body of Christ, which in *Golgotha*, the place of dead mens skuls was wounded from top to tee, and put to death for vs, is now risen againe from death to life. Euen as King *Alexanders* flags were known a hundred yeares

King Arthur
 body was taken
 up somewhat
 more then
 six hundred
 yeares after
 his death

why this
 is transfiguration
 to shew a mortal
 body to be
 mortal
 that we may
 be assured that
 we may be
 deceiued
 in king
 Arthurs body
 yet we can
 never be
 deceiued
 so long as
 we beleeue
 that the very
 same body
 of Christ
 which in
 Golgotha
 the place
 of dead
 mens skuls
 was wounded
 from top to
 tee and put
 to death for
 vs is now
 risen againe
 from death
 to life

King Alexanders
 flags were known
 a hundred
 yeares

yeares together, by those golden collars which by the kings commandement were put about their necks; so much more might *Thomas* know Christ by his wounds, which were as a comely ornament to his head, and as chaines vnto his necke, we also when wee preach the resurrection of Christ, preach no other thing, but that which wee haue heard, which wee haue seene with our eies, which wee haue looked vpon, and our hands haue handled of the word of life. *Socrates* in his Ecclesiastical history writeth, that *Asbanasius* being accused by one *Iannes* to haue killed *Arsenius*, and after to haue cut off his hand, that hee might vse it to magick and sorcery, cleared himselfe notably of this slander. Hauing by good happe found out *Arsenius*, who lay hid for the nonce, hee brought him before the Councell of *Tyrus*, and there asked his accuser, whether hee euer knew *Arsenius* or no? He answered, yes. Then *Asbanasius* called him forth, with his hands couered vnder his cloake, and turning vnto the one side of his cloake, shewed them one of his hands. And when most men

Plin. l. 8. c. 32.

John. 1. 2.

Asbanasius
by James to the
Asbanasius

hand at least wise was cut off, *Athanasius* without any more ado casteth vp the other side of his cloake, and sheweth the second hand, saying, You see *Arsenius* hath two hands; now let mine accuser shew you the place where the third hand was cut off. Christs case was such almost the same. Hee was thought by some to be quite dead and gone. But *Thomas* seeing those very hands of his which were nailed to the crosse, acknowledgeth, that this our brother was dead, and is alive againe, was lost, and is found. For if the spies that were sent to view *Iericho*, knew *Rababs* house from all the rest, by a red thread, which hang out of the window: how much more easily then might *Thomas* know Christ, especially seeing *Rababs* house was a figure of Christs bodie; the window a signe of the wound in his side; the redde thread a figure of the streame of blood issuing out of that wound? When *Ulysses* had beene long from home, no man almost at his returne knew him, yet *Euriclea* his nurse espying by chance the marke of a wound in his foote, which hee got by hunting the wilde

Luc. 14. 31.

Ios. 2. 18.

*Rababs house was
a figure of Christs
bodye: the window
a signe of the wound
in his side: the redde
thread a figure of the
streame of blood
issuing out of that
wound.*

*Euriclea his nurse
espied the marke of
a wound in his foote
which hee got by
hunting the wilde
beast.*

Hom. Ody. 9.

wild boare, by and by made him known
to his friends. In like manner *Thomas*,
beholding the wounds not of Christs
feete onely, but also of his whole body,
beleueth verily, though the wilde boare
out of the wood strooke soe great him
that he might fall, yet that hee hath now
recovered himselfe, and is risen and re-
turned home againe. Euen as the Wif-
men knew Christ was borne, by the
starre which appeared in the East, and
knew also where hee lay when hee was
borne, by the standing of that starre di-
rectly ouer against him: so *Thomas* not
by one starre, but by many starres, which
notwithstanding are more beautifull
and bright then al the starres of heauen,
knoweth and confesseth that the true
Sunne of righteousnesse is now risen, and
shineth ouer all the earth. Thus these
blessed wounds witnesse and approoue
the resurrection of Christ. For now *Ia-
cob* knowes *Ioseph* by his chariots: *An-
na* knowes *Tobias* by his spaniell: *Rhode*
knowes *Peter* by his voice: *Protag-nis*
knowes *Apelles* by his line: King *Arthurs*
body is known by his skul, K. *Alexanders*
stags are known by their collers; *Iannes*

Mat. 118. 13.

Matth. 2. 9.

knowes *Arsenius* by his hands : the spies know *Rahabs* house by the red thred ; *Euriclea* knowes *Vlysses* by the marke in his foote : the wise men know Christ is borne by the starre that stands ouer him. *Thomas* knowes Christ is risen againe By the skarres that appeare in him. As if our Sauior should haue said thus to his Disciple, *Thomas*, I wot wel what thou saidst Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put my hand into his side, I will not beleene. Well, if this be al, thou shalt haue thy desire. I that suffered the Iewes to pierce my hands and my side, will not denie thee to see and touch them. Come therefore I giue thee good leaue. Doe as thou saidst, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse but faithfull. So much for the first cause, which is to approue his resurrection.

The second cause why Christ hath his wounds yet to be seene in his body, is to appeale his father. Almighty God was once ready to haue destroyed the *Israelites*, had not *Moses* his chosen stood before him in the gap. *Moses* as hee was a media-

mediatour betweene God and the people, was a singular type of the messias to come. And standing in the gap, he did as it were point to Christ. For when our sauiours side was wounded, then indeed there was great gap, and a great breach made, by which all wee that beleene in him may escape. Therefore Moses his standing before the Lord in the gap did signifie, as Saint Bernard noterh, that Christ making intercession before his father for vs, should alwaies stand in the gap, and shew how he himself was broken vpon the Crosse, and, as I may say, troden downe for our redemption. That poore cripple also which begged at the beautifull gate of the Temple, teacheth vs what he continually doth, who when he was rich, became poore for our sakes. The Temple is his body, which after it had beene destroied, was built vp againe in three daies. The beautifull gate of this temple, is the precious wound in his side, of which the Psalmist saies, This is the gate of the righteous, the iust shall enter in by it. Therefore as that poore cripple, lying at the beautifull gate of the temple, was healed by Saint Peter; so Christ, lying

serm. 59. in
Cant.

Acts 3.2.

Esa. 37. 14.
 King Hezekiah's prayer
 when he received the
 letters from Sene-
 cherib.

1 Reg 8. 22.

at the beautifull gate of his owne body, shewing his most gricuous, but yet most glorious sufferings and torments, appeaseth his fathers wrath, and obtaineth whatsoever he intreateth of him. King Ezekiah hauing receiued railing letters from Senacherib, went up to the Temple, and spread the letters before the Lord, and prayed, saying, Open thine eyes, O Lord, and see and heare all the words of Senacherib, who hath sent to blaspheme the living God. No Ezekias was euer more taunted and reuiled, more scorned and reproached, then hee, who was counted the shame of men, and the out-cast of the people. Wherefore now he spreadeth forth, and layeth open, not onely the blasphemous words, which were vttered against him, but also the dolorous wounds and gashes which were giuen him, that so hee may put out the hand-writing that was against vs, and appease his father, and throughly reconcile him to vs. And looke how King Salomon, when hee prayed for the people, stood before the Altar, and stretched out his hands toward heauen: in semblablewise, Christ, who is farre greater then Salomon.

Salomon, standeth euermore beside the Altar of his crosse, and stretcheth out his beskarred and wounded hands towards the throne of his heavenly father, that he may moue him to haue pittie and compassion of his people. *Pelopidas* a noble

Græcian, skirmished with the Lacedæmonians against the Arcadians, vntill such time as being hurt in seuen places, hee fell downe at last for dead. Then presently *Epaminondas* stepping forth bestrid him, and fought to defend his body, hee alone against many, till being sore cut on his arme with a sword, and thrust into the breast with a pike, he was euen ready to giue ouer. But at that very instant, *Agefipolis* King of the Lacedæmonians came with the other point of the battell in a happy houre, and saued both their liues when they were past all hope. If wee would apply this story to

our purpose now in hand, we must make man like *Pelopidas*, Christ like *Epaminondas*, God like *Agefipolis*. Since the overthrow of *Adam*, who went downe from Ierusalem to Ierico, how euery man hath beene wounded, not onely with *Pelopidas* in seuen places of his body, but euen in

all

Pelopidas.

Epaminondas.

Agefipolis.
Plutarch in
Pelopida
initio.

all the parts and powers of his soule, each one knoweth best by experience in himself. But Christ hath shielded vs with his grace, and fought for vs, not till hee was with *Epaminondas* cut on his arme with a sword, and thrust into the brest with a pike, but that which is in a manner alone, till his hands were goared with nayles, and his side thrust thorough with a speare. Wherefore God the father with *Agessipolis* seeing him in the worke of his mediation, fight still for vs, clothed euen now in heauen with a garment dipt in blood, cannot be angrie either with him, or with vs, but when we are dead in sin, quickneth vs together in him by whose grace we are saued, and raised vs vp, and maketh vs for his sake sit in heauenly places aboue. *Marcus Sernilius*, a valiant Roman, who had fought three and twenty combates of life and death in his own person, and had alwaies slaine as many of his enemies as chalenged him man to man, when as the people of Rome resisted *Paulus Emilius* triumph, stood vp and made an oration in his behalfe. In the midst whereof he cast open his gowne, and shewed before them the infinite skarres

Marcus Sernilius
noble Roman
30 combats of life
slain in his own
person

Plutarch in
 Paulo Emili-
 o sine.

skarres and cuts he had receiuedvpon his
breast. The sight of which so preuailed
with the people, that they all agreed in
one, and granted *Emilius* triumph. After
the same fash'on, Christ hath spoyled
principalities and powers, and hath made
a shew of them openly, and hath triumphed
ouer them in his crosse; yea, and yet
now beareth about in his body the marks
and tokens of this triumph, that a finall
agreement and attonement being made
betweene God and vs, by his onely me-
diation and meanes, we also maybe more
then conquerours in him that loneth vs,
and may euery one of vs say with Saint
Paul, Now thanks be vnto God, which al-
wayes maketh vs to triumph in Christ. A-
mong other ornaments of the Sanctuary
there was a golden censer full, of holes,
by which the sweete odours fumed
forth, when *Aaron* once a yeare burnt
incense therein. No other high Priest
doe we acknowledge but Christ the true
Aaron, who hath entred, not into any
Sanctuary made with hands, but into
heauen it selfe. And his golden censer is
his owne body, which through the
wounds that are in it, as through chinks

or

Coloss. 2.

quero per

Heb. 9 4.

Gen. 9. 16.

or holes, fumeth forth alwaies a pleasing and a sweet saour in the nostrils of his father. The signe of the couenant which God made with *Noah* was a rainbow in the ~~cloud~~^{clouds}. And indeed that is a sure token vnto vs, that the world shall neuer be drowned againe with a generall flood of water, as it was in *Noahs* time. But the rainbow which assureth vs wee shall neuer be drowned in the pit of euerlasting perdition, is no such thing. Why may some man say, what is it? Marry it is the blood of *Christ*, which maketh as it were a rainbow in his side. For the other rainbow is but a transitory signe, which shall passe away with the clouds and with the world. But this rainbow, whereof the other is but a shadow, shall continue for euer in the sight of God, as the author to the Hebrewes saies, that *Christ* is entred into heauen, *ut appareat nunc vultui Dei pro nobis*, to appeare now in the sight of God for vs. Therefore *S. Iohn* in the Reuelation witnesseth, that hee saw a doore open in heauen, and a rainbow round about the thron of God. He saw a doore open in heauen, to teach ys that wee can haue no accesse vnto the Father.

Father, but by Christ, neither yet by Christ simply, but as he is crucified, and hath set open a doore in his side for vs to enter by him. Hee saw a rainbow round about the throne of God, to teach vs that the throne of God would be altogether a throne of justice, a throne of wrath, a throne of anger and indignation, were it not that the blood of Christ, spinning out as I may say, still, lively and freshly in the sight of his father, maketh a rainbow round about his throne, putteth him in minde of his Couenant, appeaseth his displeasure, and so maketh his throne to all vs that loue him, a throne of grace, a throne of compassion, a throne of fauour and mercy in Christ. We read that *Iacob* pilled certaine rods, which being laid in the watering troughe before the sheep, made them bring forth such lambs, as afterward fell to his owne share. So likewise if we sinne, wee haue an aduocate with the father Iesus Christ the righteous, and hee is the propitiation for our finnes. The marke of the roddes in his wounds laid open in the sight of God, engendreth and breedeth in him a loue and a liking towards vs, so that hee conceiue

Gen 30-37.

1 John 2. 2

In the blood of the Lamb
 we are cleansed from all
 unrighteousness
 Heb. 12. 24.

The suffering of Christ
 for us is a continual
 cry for mercy
 which continually
 cries for mercy.

Repentance & Obedience

ceiveth well of vs, & leureth vs as good
 sheepe from the goates, and in the blood
 of the lambe is pleased and appeased, and
 satisfied for our sinnes. This blood is the
 blood of sprinkling, which speaketh better
 things then that of Abel. For Abels blood
upon earth cryed out once for vengeance,
but Christs blood in heauen cries conti-
nually for mercy. One deepe calleth an-
 other, because of the noise of the water-
 pipes. Christs wounds are the watering
 troughes and the water-pipes, by which
 all graces flow vnto vs. So that one deep
 calleth another, because of the noise of
 the water-pipes; because the wounds of
 Christ make a continuall noise in the ears
 of his father, and the depth of the ex-
 treame misery which hee was in vpon
 earth, calleth for the depth of Gods bor-
 tomlesse and infinite mercy in heauen.
 Thus these holy wounds of Christ paci-
 fic and appease his father. For now Mo-
 ses standing in the gap sues for pardon:
 the poore cripple lying at the baautifull
 gate begs an almes: Ezekiab spreading o-
 pen his letters, makes his supplication; Sal-
omon stretching out his hands, offers vp
 his prayer: Epaminondas being wounded,

moves

moues *Agessipolis* to saue *Pelopidas*: *Serni-*
lius discouering his wounds, perswades
 the people to grant *Emilius* triumph. *Aa-*
ron burning incense in his golden censer,
 perfumeth the whole sanctuary: *Noah*
 pointing to his rain-bow, putteth God in
 mind of his promise: *Iacob* laying forth
 his rods, make most of the lambs his
 owne: *Abel* holding vp his blood, calls
 and cries for mercy: Christ shewing his
 hands and his side, appeaseth his father.
 As if our Sauour should say thus vnto
 his father, O my louing father, looke vp-
on the face of thine annointed, looke vp-
on the hands, looke vpon the side of thine
annointed. The hands of thine annoin-
 ted, how cruelly they are mangled, the
 side of thine annointed, how wofully it
 is wounded. Behold and see if there be
 any sorrow like to my sorrow. These
 hands can signifie what exceeding sor-
 row I haue suffered: this side can shew
 that I haue humbled my selfe, and haue
 beene obedient vnto death, enen vnto the
 death of the crosse. Therefore, O my
 deare father, Put thy finger here, and see
 my hands, and put forth thy hand, and
 put it into my side, and as thou art not
 faith-

The former name
 of the paragon

faithlesse, but faithfull, so bee ~~merci~~ merciful for my sake, and pittifull to thy people. So much for the second cause, which is to appease his Father.

The third cause, why Christ hath his wounds yet to be seene in his body, is to confound his enemies. When Saint Paul the Apostle before his conuersion persecuted the Church of God, Christ called to him from heauen, and said, *Saul, Saul, why persecutest thou me? Who art thou, Lord, saies Saul? I am, saies Christ, Iesus of Nazareth, whom thou persecutest.* Alluding to the title of his crosse, which was, *Iesus of Nazareth King of the Iewes.* At which words, Saul both trembling and astonished, said, *Lord, what wilt thou haue me doe?* Now if Saul, who repented him afterward of his persecuting Christ, stood so astonished, when he heard but a peice of the title vpon his crosse, how then shall all they be astonished, how shall they be confounded, which without any repentance or remorse of conscience, persecute Christ continually, when at the latter day, not onely the title written ouer his head, but euen the print of the wounds in his hands and side, shall rise vp in iudg.

Act 22.8.

judgement to condemne them. When like as Ioseph said to his Brethren, I am Ioseph your brother, whom you sold into Egypt: so Christ shall say vnto them, I am Iesus of Nazareth, whom you persecuted and put to death? Wondertull indeed is the feare and confusion of a wicked conscience. After that Herod had beheaded Iohn Baptist, he imagined still he saw and heard that holy head, showing and crying out against him. Whereupon hearing the fame of Iesus, hee said not as others said, It is Elias, or, it is one of the Prophets; but, It is Iohn, saies hee whom I beheaded, hee is risen from the dead. Saying, whom I beheaded, he confesseth not his fault in true repentance, but onely with his owne mouth beareth witness of his owne wickednesse. In so much as that may be said to him, which David said to the Amalakite, who brought him newes of Sauls death, Thine owne mouth testifieth against thee, saying, I haue slaine the Lords annointed. Now if the remembrance of this cruell act to vexed and disquieted Herod day & night, that hee could take no rest for it, but still thought waking, and dreamed

G flee.

Of the wonderful
confusion of
conscience

Mark. 6. 16.

sleeping, *Iohn* Baptist was risen againe, to be reuenged of him, how then shall they be affrighted, how shall they be confounded, which haue not beheaded *Iohn* but crucified Christ. yea and crucifie him continually with their sinnes, when at the resurrection of all flesh, they shall see him whom they haue pierced, and wring their hands, and weepe and waile before him? *Scipio* appointed his sepulchre to bee so placed, as his image standing vpon it, might look directly toward Africa, that being dead hee might still bee a terror to the Carthaginians: after the same sort *Esa*y prophelying of Christ, saith, In that day the roote of *Iesse* shall stand vp for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the body of *Cadwallo* an ancient King of the Brittaines, being embalmed and dressed with sweete confections, was put into a brassen image, and set vp on a braten horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith hee shall smite and slay the heathen. The sword

Er erat sepulchrum eius gloriosum.

Hollinshed.

sword wherewith *Dauid* hackt off *Goliath* head, after hee had wrested it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when *Abimelech* the Priest brought forth, *Dauid* said, There is none to that, giue it me. Christ also did conquer death euen with those weapons and armour wherewith death assaulted him. And hee keepeth still a memoriall of his conquest in the tabernacle of his body. That as the Philistims were afraid, when they saw *Dauid* fighting in the field with that sword: so all Christs enemies may bee confounded, when they shall see the signe of the son of man appearing in the clouds with power and great glory. It was a strange miracie that of *Aarons* rodde which budded. Therefore the Lord said vnto *Moses*, Bring *Aarons* rod againe before the testimonie to be kept for a token to the rebellious children. The body of Christ was a greene tree before it was crucified. After being dead, it was clung and drie like *Aarons* rodde. But it budded, when as the third day it rose againe. Therefore it is kept still for a token to the rebellious children. That as *Aar* is conuincd the

1 Sam. 21.9.

Numb. 7.10.

*Zisca a valiant
Bohemian Captain*

murmuring Israelites, and confirmed the authority of his priesthood by the budding of his rod, which otherwise was but a dead and a drie thing: so Christ may confound his enemies, when he shal shew such flourishing glory, such excellent maiestie in his body, which hath yet in it the tokens and the marks of death. It is reported that Zisca the valiant captain of the Bohemians, commanded that after his discease his skinne should be flead from his body to make a drum, which they should vse in their battels, affirming that as soone as the Hungarians, or any other their enemies should heare the sound of that drum, they would not abide, but take their flight. And surely euery battell of the warriour is with noule and with tumbling of garments in blood, but this batrel wherein Christ shal tread Satan and all his enemies vnder his feete, shall bee with burning and consuming of fire, So that no drumme can bee inore terrible then the last trumpet shall be, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, and shal so come down with the very same marks & scars in his skin as the

men

men of Galile saw him ascēding vp. They
 which dispatched noble *Inlins Caesar* in
 the senate house, did set a good face of the
 matter a while, till *Antonius* the next day
 shewed his robe in the market place, all
 bloody cut and full of holes, as his ene-
 mies had left it. Then the people were so
 censed and enraged against them, that
 they made the best of them all glad to
 hide rheir heads. The Romans said, wee
 haue no King, and therefore they slew
Caesar: the Iewes said wee haue no king
 but Caesar, and therefore they slew Christ
 But at the day of iudgement, what shall
 Christ say? Those mine enemies, which
 would not that I should raige ouer them
 bring hither, and slay them before me.
 Then not onely the Angels, but all crea-
 tures shal be ready to execute vengeance
 on these murtherers, when they shall see
 the robe of Christ washt in wine, and his
 garment in the blood of grapes. When
Thamar, *Iudas* daughter in law was accu-
 sed for committing folly in Israel, shee
 sent to her father in law saying, Looke I
 pray thee whose these are, the signet and
 the staffe. *Iuda* by and by knew them, and
 said, She is more righteous then I. And

Dion L44.

Gen:38 2.

Dan. 5. 9.

so shall Christs enemies bee enforced to
 confesse him more righteous then them-
 selues, yea they shal be quite confounded
 when they shall see how they haue abu-
 sed him, when they shall see the markes,
 which their signet and staffe haue made,
 their signet in his hands, and their staffe
 in his side. The Prophet *Daniel* recordeth
 that while *Balthazar* was drinking wine
 in the golden vessels, which he had taken
 out of the Temple, there appeared fin-
 gers of a mans hand that wrote vpon
 the wall, and the King saw the palme of
 the hand that wrote. Then his counte-
 nance was changed, and his thoughts
 troubled him, so that the ioynts of his
 loynes were loosed, and his knees smote
 one against another. In this case of *Bal-
 thazar* we may consider the state of the
 wicked, what it shall be at the last day.
 When they shall see the fingers and the
 palmes of Christs hands, which they
 haue so pittifully wounded, writing
 downe their doome, they shall tremble e-
 uery ioynt of them, and bee at their wits
 ends, and they shall say to the mountaines,
*Fall on vs, and to the rockes, Cover vs, and
 hide vs from the presence of him that sitteth*

on the throne, and from the wrath of the
 Lambe. Thus these victorious wounds of
 Christ shall confront and confound his
 enemies. As Saul was astonished, when
he heard Iesus of Nazareth calling to
him: as Herod was affrighted when hee
thought Iohn Baptist was risen againe:
 as the Carthagineans were troubled,
 when they saw Scipio's sepulchre; as the
 Saxons were terrified, when they saw
Cad'mallow's Image: as the Philistims
 were afraid when they saw Davids
sword: as the Israelites were appaled,
 when they saw Aarons rodde: as the
 Hungarians were daunted, when they
 saw Zisens drumme: as the Romans
 were dasht when they saw Cesars robe:
 as Inda was ashamed when he saw Tha-
mars signet and staffe: as Balibazar was
 amazed when hee saw the hand-writing
 vpon the wall. So shall Christsenemies
be confounded, when they shall see his
hands and his side. As if our Saniour
 should say thus to euery one of his ene-
 mies, Thou enemy of all righteousness,
 Many things many times hast thou done
 against me and hitherto haue I held my
 tongue, but now will I reprocue thee, and

Which sayes hee
 Confounded when he
 shall see his hands & side
 as Saul was
 affrighted, Herod affri-
 ghted, the Carthaginians
 troubled, the Saxons ter-
 rified, the Philistines
 afraid, the Israelites
 appaled, the Hungarians
 daunted, and the
 Romans dasht when he
 saw the robe of
 Caesar. Balibazar was
 amazed when he saw
 the signet & staffe.

Mat. 9.

Verendum.
ne illam vo-
cem in iudic-
cio loquar
vafa iniquita-
tis prolaurus
fit, infer digi-
tum tuum huc
Caesar. hom.

23.

*his are the things that thou hast
done. Thou art the man, thou art the man
that didst murder mee, and put me to a
most shamefull death. Denie it if thou
darst, denie it if thou canst. These are thy
markes which are yet to bee seene in my
hands. This deadly wound is thy doing,
which is yet to be seen in my side. Ther-
fore thine owne eyes shall giue euidence,
and thine own conscience shall giue sen-
tence against thee. See now whether I
say true or no. Look what thou hast done
Put thy finger here, and see my hands, and
put forth thy hand, and put it into my
side, and as thou art not faithfull, but
faithlesse, so looke for no mercie at my
hands, but for shame and euermore con-
fusion. So much for the third cause,
which is to confound his enemies.*

Num. 35. 25.

set before thee the things that thou hast done. Thou art the man, thou art the man that didst murder mee, and put me to a most shamefull death. Denie it if thou darst, denie it if thou canst. These are thy markes which are yet to bee seene in my hands. This deadly wound is thy doing, which is yet to be seen in my side. Therefore thine owne eyes shall giue euidence, and thine own conscience shall giue sentence against thee. See now whether I say true or no. Look what thou hast done Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so looke for no mercie at my hands, but for shame and euermore confusion. So much for the third cause, which is to confound his enemies.

The fourth cause, why Christ hath his wounds yet to be seene in his body, is to comfort his friends. Almighty God in the old law appointed cities of refuge, whither they which had sinned vnwillingly might flie and be safe, if they staid in any of them till the death of the high Priest. Our high Priest can yet plainly proue by his hands and side, that once

hee

he died for vs. Whither then should wee
 flie, sintull soules, whither should we flie
 for succour and comfort but to Christ?
 His wounds only are the cities of refuge
 wherein we are safe and secure, according
 o that of the Psalmist. *The high hills are a
 refuge for the wilde goates, and so are the sto-
 ny rockes for the conies.* O blessed bee these
 high hills, blessed bee these stony rockes,
 which protect & defendvs, yea though we
 haue willingly sinned, not onely against
 the fury of man, & the rage of the world,
 but also against the terrible and dreadfull
 displeasure of almighty God. Therefore
 our Sauour speakes to his Spouse in this
 sort, *My done thou art in the holes of the rock
 in the secret places of the staires, shew mee thy
 signe, let me heare thy voice.* Insinuating,
 that the Church dares not bee seene nor
 heard of God, except she be in the holes
 of the rock, and in the secret places of the
 staires. The rock is Christ. The staires al-
 so & the ladder, wherby Iacob climbs vp
 to heauē is Christ. So that the doue, which
 is the Church, lying hid in the holes of
 this rocke, and in the secret places of
 these staires dreadeth nothing, but with
 great boldnesse, why doe I say boldnesse?
 yea.

*Christe is our refuge and our
 strength in the day of wrath.
 Psalme 46.*

Can. 2: 14.

Fabiolæ
Manſ 95.

yea with great ioy, with great comfort, sheweth her selfe to God, and speaketh vnto him. Here the sparrow findeth her a house, and the swallow a nest, where shee may lay her young, euen thine Altar, that is thy wounds, whereby thou didst offer vp thy selfe, as a sacrifice for our finnes, euen thine altars, O Lord of hosts, my King, and my God. When *Elias* flying from Achab came to Beersheba, hee sat downe vnder a Iuniper tree, and desired that he might die. A Iuniper tree maketh the hottest coale, and the coolest shadow of any tree. The coale is so hot, that if it bee rackt vp in ashes of the same, it continueth nextinguished by the space of a whole year. Therefore whereas wee read in the hundred and twentieth Psalme, With hot burning coales, it is in the Hebrew, as Saint *Hierome* noteth, with Iuniper coales. Which proueth that iuniper coales be the most hot burning coales that are. Now the coale is not so hot, but the shadow is as coole. Inſomuch as the onely shadow of the iuniper tree slayeth and killeth serpents. Therefore *Elias* seeking to rest himselfe where he might bee safeſt from serpents

serpents, and other dangers, sat downe vnder a iuniper tree, and desired that hee might die: For he thought hee could neuer with the sparrow finde him a house, and with the swallow make him a nest in a better place, then where hee was ouershadowed with that iuniper tree, which shadowed out the tree of the crosse of Christ. Of which the Church saies, *Vnder his shadow had I delight, and sat downe, and his fruit was sweet vnto my mouth.* So that if *Simeon* holding the child in his armes, desired to die, how much more blessedly then might *Elias* haue departed now in peace, when as being wearied with the world, hee was shadowed with the tree of life, and not onely held the child in his armes, but also was held himselfe as a child in the wounded and naked armes of Christ. Notably also doth the story of *Noah* declare what singular comfort the faithfull finde in Christs wounds. For onely *Noah* saued all; onely Christ redeemeth all, *Noah* signified rest: Christ is our rest and peace. *Noah* saued all by the wood of the Arke: Christ redeemeth all by the tree of the crosse. *Noah* was tossed vp and downe vpon the waters: Christ

Gen. 6. 16.

Christs wounds

Christ saith to his father, Thou hast brought all thy waues vpon me, Noab saued all by the doore in the side of the arke, Christ redeemeth all by the doore in the side of his body. Noab the fortieth day after the decreasing of the flood opened the window: Christ the fortieth day after his resurrection ascendeth vp and openeth heauen. Loe ye, how all things agree together. None but Noab, none but Christ: Noabs rest, Christs peace: Noabs arke, Christs crosse: Noabs water, Christs woe: Noabs doore, Christs side: Noabs window, Christ kingdome. The Prophet *Hosea* foretelleth that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray; all haue flowen away from God: as a hauke which takes a check and giues ouer her pray: wherefore Christ holding out his wounded, and bloody hands, as meat to reclaime vs, calleth vs as it were, and saith Returne, returne, O Shulamite, returne; returne, that we may behold thee. *Prudentius* writeth, that when *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the mecke mar-

Can. 6. 12.

Asclepiades

tyr

tyr answered, I thanke thee, O Captaine,
 that thou hast opened vnto mee many
 mouthes, whereby I may preach my
 Lord and Sauour: *Tot ecce laudant ora
 quot sunt vulnera.* Looke how many
wounds I haue, so many mouthes I haue,
to praise and laud the Lord. And looke
 how many wounds Christ hath, so many
 mouthes he hath to call vs to himselfe, so
 many lures he hath to make our soule flie
 for comfort onely vnto him. Manna was
a most comfortable meat, which God
gave the Israelites; It was like to cori-
ander-seede, and the taste of it was like
vnto waters made with honey. This our
 holy Sauour applieth to himselfe; For
when the Capernites said, Our fathers did
eate Manna in the desert; Iesus answered,
Your fathers did eate Manna in the wilder-
nesse, and are dead, I am the living bread,
which came downe from heauen. There-
 fore as then there was a golden pot
 of Manna kept in the Tabernacle,
 that the posteritie might see the bread
 wherewith the Lord fedde them, so
 there is yet a golden pot of Manna
 kept in heauen, that the faithfull in all
 ages may taste and see how sweet the
 Lord

Manna:

Ioh 4.6.

In omnibus
aduersitatibus
non inueni
tam efficax
remedium,
quam vulneta
Christi.

Manu 22.

Lord is, which feedeth them with his owne body and blood, the least droppe whereof, though it be as small as a coriander seede, yet it is as sweet as a wafer made with honey. Hard it is to giue a reason wherefore Christ, when he came to the City of Sichar in Samaria, where was *Jacobs Well*, sat downe vpon the Well about the sixt houre. But certainly hee did this not so much for himselfe as for vs. That hereby we might learn when the Sunne is hottest about the sixt houre of the day, when wee are most exercised with afflictions, when we are sorest grieved for our sinnes, alwayes to haue recourse vnto Christ, alwayes to goe with the King into the wineseller, alwayes to sit downe vpon *Jacobs Well*. Of which the Prophet *Zachary* sayes, *In that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannesse.* Whereupon Saint *Austen* saith very diuinely, In all aduersity, sayes he, I could neuer yet find any remedy so comfortable and so effectuall as the wounds of Christ: Christ is not vnlike to the poole in Ierusalem called *Bethesda*, hauing five Porches, which

which being troubled by an Angell, healed any man, that went first into it, whatsoeuer disease he had. Bethesda signifieth the house of effusion or powring out, in which house Christ dwelt when he powred out his blood and his soule for our saluation. Therefore he alone is the Angell which came downe at a certaine season into the poole, and troubled the water; because when the fulnesse of time was come, he came into the world to be troubled himselfe, and to bee crucified, that hee might heale not onely that one man which had bene diseased eight and thirty yeares, but euen all mankind, with the troubled water and blood which issued out of his side. So that there is nothing so comfortable for sicke and sinfull men, as to sit in the seats and porches of this poole. Wonderfull are the words of the Prophet concerning Christ, *He shall feed his flocks like a shepheard, he shall gather the lambs with his armes, and carry them in his bosome.* Which was prefigured in the high Priest, who did beare vp with his shoulders a brest-plate, wherein were the names of the twelue Tribes, written in twelue precious stones. That which

John 4. 2.

Esa. 40. 11.

which the shepheard doth with his arms
and bosome ; that which the high Priest
doth with his shoulders and breast : that
doth Christ with his hands and side. He
is the good shepheard, which bringeth
home the lost sheepe vpon his shoulders.
Yea, hee writeth the names of all his
sheepe in his precious wounds, which are
the precious stones vpon his brest-plare,
that both declare his loue to vs, and also
allure vs to loue him. This makes *David*
say in his great deuotion. *The Lord is my*
shepheard, therefore can I lacke nothing ; He
shall feede me in a greene pasture, and lead
me forth beside the waters of comfort. For as
the Hen gathereth her brood vnder her
wings, so God gathereth his children
together. And as an Eagle stirreth vp her
nest, fluttereth ouer her birds, taketh
them, and beareth them on her wings ;
so Christ carrieth vs vp in his hands to
the high places of the earth, and causeth
vs to sucke honey out of the stone, and
oyle out of the hard rocke. *Buthsus* an
excellent Painter, painted an Eagle carry-
ing *Ganymedes* into heauen, so nicely
and tenderly, that her tallents did not
hurt him, but onely beare him vp. And in
like

Buthsus an excellent Painter
by saye that an Eagle is carrying
Ganymedes into heauen

like sort Christ beareth vs vp in his hands that wee dash not our foot against a stone, yea his right hand is vnder our head, but his left hand dorth embrace vs, so that though we should fal, yet we cannot be hurt, because the Lord stayeth and supporteth vs with his hand. Therefore Saint *Chrysostome* giues vs good counsell, not to haue layes eyes, but Eagles eyes, that wee may behold the hands of Christ, and see his side in the Sacrament. For indeed as often as we celebrate the memory of our Lords death, Christ our Sauour, deliuering the bread and the cuppe by his Minister, saith in a sort to euery faithfull receiuer, *Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull.* But yet wee shall not alwayes drinke of this fruit of the Vine. The time will come, when wee shall drinke a new kinde of wine in Christs kingdome. Wherefore he sayes, *As often as ye shall eat this bread, and drinke this cup, you shal shew the Lords death till he come.* Till hee come. Declaring hereby, that when he is come, his death shall be shewed another way. Namely, by his

H wounds.

Quia Dominus supponit manum suam,

wounds, which alwaies he sheweth to his Saints. Euen as wee sing in that heavenly Hymne or Psalme, The humble suit of a sinner; Whose bloody wounds are yet to see, though not with mortall eye, yet doe thy Saints behold them all and so I trust shall I. O how vnspokeably doe the Saints reioyce, how gloriously also shall wee triumph! when wee shall see Christ in his kingdome, and behold those blessed wounds of his, whereby hee hath purchased so many, and so great good things for vs? This is the new wine, which we shall drinke. This is the Eucharist of the Angels; the food of the Elect; the spirituall banquet of the Saints. For wheresoeuer the dead body is, thither shall the eagles resort. And wee that with eagles wings flye vp by faith into heauen, shall euer resort to this dead body, and we shall vnfailably desire to feed our eyes and our soules with the sight of Christ, who was once dead, and euen now hath in his body those skars which continue the memory of his death, that in all eternitie it may neuer be forgotten. Thus these heavenly wounds of Christ delight and comfort his friends. As the

cities

[illegible]

bowels of my compassion, through the wounds of my passion. Assure thy selfe therefore, assure thy selfe of my loue, of my good wil, of my fauor for euer. Make no doubt of it. If thou doubt any thing, *Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull.* So much for the 4th. cause, which is to cōfort his friends.

You see then, blessed Christians, you see how these causes of Christs wounds differ one from another. The first cause, to approue his resurrection, was, but neither is, nor shall be. The second cause, to appeale his father, was, and is, but shall not be. The third cause, to confound his enemies, neither was, nor is, but shall be. The fourth cause, to comfort his friends, both was, and is, and shall be. So that Christs wounds did serue to approue his resurrection, only between his resurrection and his ascension: doe serue to appease his father, only between his ascension and his second comming: shall serue to confound his enemies, onely at the day of iudgment: did, doe, and shal serue, to comfort his friends, for euer. Wherefore though we be neuer so great sinners, yet let vs

neuer

neuer despaire of the grace and mercy of Christ. His hands are still stretched out to embrace vs, his side is alwaies open to receiue vs. Therefore let vs creepe low, and come humbly to him, that wee may with the woman in the Gospel, touch but the hemme of his garment: nay, that we may with S. Iohn, leane vpon his blessed bosome: yea, that we may with S. Thomas in this place, put our fingers into his hands, and our hands into his side. And euen as Constantine the great vsed to kisse that eye of Paphnutius which was bored out in Maximinus time, and the layler in the Acts washed Saint Pauls stripes and wounds: so let vs kisse the Sonne, lest he be angry, and honour his holy wounds, which are the pretious balme wherwith hee hath healed vs and restored vs to euerlasting life. To the which we beseech thee O good Lord, to bring vs, not for our owne deserts or merits, but for the tender bowels of Christ Iesus lone and mercy toward vs, to whom with the Father, and the holy Ghost, bee all honour and praise both now and for euermore, Amen.



MATTH. 5. V. 19.

Hee that both doeth and teacheth, the same, shall be called great in the Kingdome of heauen.



Bloud in our Lord and Sauour Iesus Christ, It is a very monstrous thing, that any man should haue more tongues then hands. For God hath giuen vs two

hands, and but one tongue, that we might doe much, and say but little. Yet many say so much and doe so little, as though they had two tongues, and but one hand: nay, three tongues and neuer a hand. In-
 so much as that may be aptly applied to them, which *Pandolphus* said to some in his time; You say much; but you doe little; you say well, but you doe ill: again, you doe little, but you say much: you do ill, but you say well. Such as these (which doe

Friday the 20th
 of April 1602
 I was in the
 morning at 8 o'clock
 my mind was much
 troubled with
 thoughts of my
 sinfulness, and
 the wrath of God
 against me, and
 the misery of
 my condition.
 I was much
 troubled with
 thoughts of my
 sinfulness, and
 the wrath of God
 against me, and
 the misery of
 my condition.
 I was much
 troubled with
 thoughts of my
 sinfulness, and
 the wrath of God
 against me, and
 the misery of
 my condition.

μαλιστα, αλλα
 ταυτα μη ποι-
 ετε τα καλα
 οσα τινετε αλλα
 ταυτα μη
 λαλειτε.

Doe well.

III

doe either worſe then they teach, or elſe leſſe then they teach : teaching others to doe well, and to doe much, but doing no whit themſelves) may bee reſembled to diuers things. To a wheeſtone, which being blunt it ſelfe, makes a knife ſharpe.

To a painter, which being deformed himſelfe, makes a picture faire. To a ſigne, which being weather-beaten and hanging without it ſelfe, directs paſſengers into the Inne, To a bell, which being deafe and hearing not it ſelfe, calls the people into the Church to heare. To a Nightingale, which being reſtleſſe, and fitting vpon a thorne her ſelfe, brings others by her ſinging into a ſweet ſleep. To a goldſmith, which being beggerly, and ha-

uing not one peece of plate to uſe himſelfe, hath ſtore for others which hee ſhewes and ſels in his ſhop. Laſtly, to a ridiculous actor in the city of Smyrna, which pronouncing *ſcalum*, O heauen, pointed with his finger toward the ground: which when *Polemo*, the chiefeſt man in the place ſaw, hee could abide to ſtay no longer, but went from the company in a chaſe, ſaying, This foolle hath made a ſoletiſme with his hand: he hath

H 4

ſpoken

A wheeſtone 1

A painter 2

A ſigne 3

A Bell 4

A Nightingall 5

A goldſmith 6

A ridiculous actor

in Smyrna 7

spoken false Latine with his hand. Such are all they which teach one thing, and doe another: which teach wel and do ill. They are like a blunt whetstone, a deformed painter, a weather-beaten signe, a deafe bel, a restless Nightingale, a beggerly goldsmith, a ridiculous actor which pronounceth the heauen, and pointeth to the earth. But he that sitteth in the heauen, shall laugh all such to scorne, the Lord shall haue them in derision, & hisse them off from the Stage. Because howsoeuer they haue the heauen commonly at their tongues end, yet they haue the earth continually at their fingers end. So that they speake false Latine with their hand, nay that which is worse, they speake false Diuinitie with their hand. Whereas we might easily auoyd all such irregularitie, and make true congruity betweene the tongue and the hand, if we would make this text of holy Scripture, the rule of our whole life. For then, I assure you, we should every one of vs play our part so well, that in the end, the tragedy of this wofull life being once finished, we should haue an applause and a *plaudite* of the whole Theatre, not only
of

of men and Angels, but euen of God himselfe, who doth alwayes behold vs. Wherefore out of these few words, let vs obserue these two parts. The first negative, what must not be : neither Pastor nor people must teach one thing and do another : that must not be. The second affirmative, what must be : both Pastor and people must doe that themselves, which they teach others to do : that must be. For, *He that both doth and teacheth, the same shall be called great in the kingdom of heauen;*

First, that the Pastour must not teach one thing and doe another, appeareth in the fourth of *Leuiticus*. Where Almighty God appointeth the selfe same sacrifice should bee offered for the sinne of the Priest, which is offered for the sinne of the whole people. So that all the people may better sinne, though it bee a thousand times, then the Priest may sinne though it bee but once. For the people sinning, offend onely by their sinne : but the Priest sinning, offendeth more by his example than by his sinne. Therefore *Moses* being commanded by throwing down his rod, to worke miracles, deliuered it

to

Division.

Leuit. 4. 20.

Math. 23. 37.
Luk. 11. 46.

Matth. 27. 42.

1 Tim. 4. 16.

1 Cor. 9. 17.

to *Aaron*. To signifie, that especially it belongeth to him to doe somewhat himselfe, whose duty is to teach others. Whereupon also our Saviour giues vs a canear to beware of false prophets, because they say and doe not. They say one thing, and doe another. They bind heauy burthens which they tye vpon other mens backs, but touch not these burthens themselves, so much as with the least of their fingers. So that that which was falsly said of Christ, *He saued others, himselfe he cannot saue*; may bee fitly and truly said of these. They saue others, themselves they cannot saue. Whereas the Apostle making *Timothy* an example for all Ministers to follow, writeth thus to him, *Take heed to thy selfe, and to doctrine: for in doing so, thou shalt both saue thy selfe, and them that heare thee*. By taking heed to thy doctrine, thou shalt saue them that heare thee: by taking heed to thy selfe, thou shalt saue thy selfe. Otherwise if thou take heed to thy doctrine, and not to thy selfe, thou mayst well saue others that heare thee, but thy selfe thou canst not saue. Then mayest well preach to others, but thou shalt be sure to proue
a cast-

a cast-away thy selfe. For when two pray, if the one blesse, and the other curse whose prayer will God heare? And is it not then much more dangerous, when out of one and the selfe same mouth cometh both blessing and cursing? When one and the selfe same Minister, teacheth well, whereby the people are blessed, and yet doth ill, whereby he himselfe is accursed? Is it not likely that God will rather respect his cursed doing to punish it, then regard his blessed teaching to praise it? Certainly the Psalmist puts the matter out of all doubt, where hee sayes, That God will surely cast away. God will re-
iseth, God will destroy the enemy and the auen-
ger. The enemy and the auenger: Who is he? He that is an enemy to Gods glory in that he doth ill, and yet would seem to be an auenger, to be a maintainer, to be a defender of Gods glory, in that hee teacheth well, hee is the enemy and the auenger. And such an one as this, which is indeed an enemy, and yet would seeme to be an auenger; which is indeed a foe, and yet would seem to be a friend; which doth indeed ill, and yet would seeme to teach well, such an one I say, will God destroy

Psal 3. 2.

Psal. 50. 16.

Luk. 19. 22.

Iob 15. 6.

Match. 7. 5.

Mark. 5. 16.

*Delicatus
magister est,
qui pleno
ventre dis-
purat de ie-
iunio.*

destroy, To the wicked thus saith the Lord, Why dost thou preach my lawes and take my statutes in thy mouth, whereas thou hatest to be thy selfe reformed by them, & hast cast my words behind thee. By thine owne mouth, by thine owne confession I will condemne thee, thou naughty, thou lewd servant. Thine owne words shall accuse thee, and not I, yea, thine owne lips shall bear witness against thee. For why goest thou about to take a little moat out of thy brothers eie, and dost not first cast out that great beame which is in thine owne eye? Why goest thou to other mens houses, and priest into other mens matters, and dost not first goe to thine owne house, and see that all bee well in thine owne heart? What meanest thou to doe? Thou that teachest others, dost thou not teach thy selfe? *Thou that preachest a man should not steale, dost thou steale?* If thou bee a preacher, then preach to thy selfe as well as others. If thou be a physician, then cure thy selfe as well as others. Seeing indeed as *Hierome* writeth, he is too nice, and to dainty a Physician, either for the body, or else for the soule, which prescribeth fasting

fasting to others, and is sicke of a surfer himselfe. Wherefore the godly Pastor must not prescribe fasting to others, and be sicke of a surfer himselfe, hee must not teach one thing and doe another: *For not he that onely teacheth, but he that both doth and teacheth, the same shall be called great in the kingdome of heauen.*

Now the people also are forbidden to teach one thing and doe another, as well as the Pastor. For all Christians must imitate the example of Christ. And for Christ S. Iohn tels vs, *That hee was full of grace and truth.* The fulnesse of his truth, made him teach well: of his grace, doe well. Saint Peter likewise, *That hee did no sinne, neither was there guile found in his mouth.* Many haue no guile found in their mouthes, which notwithstanding doe sinne. But euen as Christ had neither guile in his teaching, nor yet sinne in his doing: so wee that are Christians, must neither deceiue others by teaching guilefully, nor yet deceiue our selues by doing sinfully. For we know that not euery one that saith, Lord, Lord, shall be saued. Neither yet euery one that saith, *The Temple of the Lord,*

Iohn 1.14.

1 Pet. 2.22.

Matth. 7.21.

Mark, 21, 14.

Luk. 12, 47.

Mark, 7, 35.

Lord, the Temple of the Lord, shall be blessed. Seeing, oftentimes, a man the nearer he is to the Temple of the Lord, the further he is from the Lord of the Temple. Therefore as that figtree was accursed, which did beare leaues and no fruit : so shall euery man bee accursed which beareth leaues without fruit. I meane a flourish of teaching, without any fruit of doing. Yea, such a man being once accursed, shall be euer tormented. For knowing his masters wil, nay knowing it so well, that he is able to teach it others also, and yet doing it not himselfe, hee shall bee beaten with many stripes. *Chrysostome* saith, that drunken men haue both strings wherewith their tongues are tyed, so that they can teach nothing well ; and also strings wherewith their hands are tyed, so that they can doe nothing well. They are both tongue-tyed, and hand-tyed. But such as know their masters will, and doe it not, are worse than drunken men. For though the string of their tongue be loose, as that stammerers in the Gospell was, so that they can teach well enough: yet the string of their hand is not loose, their hand is still bound

vp in their bosome, as that loyterers in the Prouerbs is, so that they can doe nothing well. Therefore they draw neere to God with their tongues, but are farre from him with their raines. Yea, they are so farre from comming to him with their hearts, that they neuer come neere him so much as with their hands. But though they haue the smooth tongue of *Isab*, which teacheth well, yet they haue the rough hand of *E/an*, which doeth ill. Such doe not touch Christ, but throng Christ. They touch Christ, as that good woman did, which follow him, and come neere vnto him by well-doing. They throng Christ, as the rest of the people did, which oppresse and ouerwhelme him with a multitude of words, without any matter or manner of doing; which are as wells without water, or as clouds without raine, Such as the Prophet *Ieremy* speaketh, doe steale Gods Word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill, their teaching doth not become them, it doth not besee me them, it doth not belong vnto them. It is strange that a man should

Prou 26.15.

Ier.12.1.

Gen.27.22.

Luk.8.45.

1 Pet 2.17.

Furantur
verba.

Ier.23.30.

Qui boni vo-
lunt videri
loquendo
quæ dei sunt,
cum mali sint,
faciendo quæ
sua sunt.
August.

should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speake false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words I say, howsoeuer otherwise they bee most true; who, as *Austen* writeth, would seeme to bee righteous in that they teach the words of God, whereas indeed they are vnrighteous, in that they doe the workes of the deuill. Wherefore wee that are a holy people, must not teach the words of God and doe the workes of the deuill: wee must not teach one thing, and doe another. For not hee that onely teacheth, but hee that both doeth and teacheth, the same shall bee called great in the kingdom of heauen.

Thus much for the first part negative, what must not bee. Neither Pastor nor people must teach one thing, and doe another. That must not be.

The second part affirmatiue followeth, what must bee. Both Pastor and people must doe that themselves which they teach others to doe. That must be. First for

Pastor & people
must doe that which they
teach others to doe.
First for

Doe well.

121

for the Pastor, he hath two kind of garments, a breſt-plate, and an Ephod. The breſt-plate ſhewes that he muſt haue ſcience to teach: the Ephod ſhewes that he muſt haue conſcience to doe that which he teacheth. And in the very breſt-plate it ſelfe is written, not onely Vrim, but alſo Thummim. Vrim ſignifies light. Thummim ſignifies perfection. To proue that the Pastor, muſt not onely be the light of the world, but alſo the ſalt of the earth; not onely a light of direction in his teaching, but alſo a patterne of perfection in his doing. For euen as the ſnuffers of the Tabernacle were made of pure gold; ſo Preachers which ſhould purge and dreſſe, and cleare others that they may burſt out brightly, muſt bee made of pure gold, that by doing well they may alſo ſhine themſelues. Hence it is that the Priest hath out of the ſacrifices for his ſhare, the ſhake-breſt and the right ſhoulder. The ſhake-breſt puts him in minde of teaching well: the right ſhoulder puts him in mind of doing well. That great Prophet Eliſa is called, The Horſeman and the Chariot of Iſrael. A

I

herſe.

*The Paſtor is garment
his breſt-plate. 2 m8
Exod. 28.17*

*Vrim & Thummim
Exod. 28.30.*

*The ſnuffers of the Tabernacle
Exod. 25.38.*

Numb. 18.18

*The ſhake-breſt and right
ſhoulder. 1*

*2 Reg. 1.12.
The horſeman and the
chariot of Iſrael. 9*

Horseman directs the Chariot, and keeps it in the right way: a Chariot goes in the right way it selfe. And so a Minister must not onely as a horseman direct others, and let them in the right way, but also as a Chariot hee must follow a good course, and walke in the right way himselfe. Hee must be both the Horseman that teacheth, and the Chariot that doth, both the Horseman and the Chariot of Israel. Therefore he hath vpon the fringes of his vesture, pomegranats and bells. Many Preachers are full of bells, which make a great ringing and gingling, but because they haue no pomegranats as well as bells, therefore all the noyse that they make, is but as sounding brasfe, or as a tinckling cymball. For the godly Pastor must not only say wel, and sound out the word of the Lord to others clearely as a bell, but also he must doe well, and as a pomegranate bee fruitfull himselfe and full of good works. Euen as the pillars of the Tabernacle were made of Shittim wood, and overlaid with pure gold; so Preachers (which are called in the Epistle to the Galatians, the pillars of the Church) must not onely be overlaid

Pomegranats & Bells

Exod. 19. 35.

Exod. 16. 37.

discour :

Ezek. i. 8.

Mary & John
9. 1860

Mal. 2. 7.

discourſing: but if you ſhould ſearch for hands vnder their wings, perhaps you ſhould ſcarce finde many times ſo much as halfe a hand amongſt them. But the godly Paſtor muſt haue not onely wings of high wiſedome and knowledge, but alſo hands vnder his wings to doe that which hee knoweth. For as the Prophet *Malachie* witneſſeth, *The Priests lippes ſhould keepe knowledge*. Hee ſayes not, they ſhould babble or vtter knowledge to others, and haue no care to keepe it themſelues: But hauing deliuered it to others, they muſt as well as others obſerue and doe it themſelues. And then indeed may their lippes rightly bee ſaid to keepe knowledge. For euen as they which repaired the walls of *Ieruſalem* held a ſword in one hand, and wrought with the other; ſo Preachers which by winning ſoules, repaire and build vp the walls of the heavenly *Ieruſalem*, muſt not onely hold the Sword of the Spirit, which is the Word of God in one hand, but alſo they muſt labour with the other hand: *Elſe they ſhall pull downe and deſtroy, rather then build vp* But if they doe as faſt as they ſay, then they ſhall

shall build apace, and edifie very much. Therefore Saint *Paul* exhorteth *Timo-*
thy to shew himselfe a workman, which
 needeth not to be ashamed, diuiding the
 Word of God aright. He must not only
 bee a word-man, but also a worke-man.
 Hee must not onely hold a sword in one
 hand, to diuide the word aright, but al-
 so labour with the other hand, and Doe
 his best to shew himselfe a workman
 which need not bee ashamed. And the
 same Apostle exhorteth the same *Timo-*
thy againe, to shew the true patterne of
 wholesome words. Wholesome words
is sound teaching : the true patterne of
 wholesome words, is well doing. So that
 he shewes the true patterne of wholesome
 words, which patternes and samples his
 teacheng by doing, making them both
 matches and paires ; so that (as *Marke*
 the Eremite speaketh) a man may easily
 read a l his Sermons, and all his exhorta-
 tions to others, written downe as it
 were, & expressed in the lines of his own
 life. And thus must euery faithfull prea-
 cher doe. He must haue not onely a brest-
 plate, but also an Ephod : hee must haue
 written in this brest-plate, not only *Prin-*

2 Tim. 2. 15.

2 Tim. 1. 13.

also Thummim: he must be like the snuffers of the Tabernacle, not only purging others, but also made of pure gold himselfe: hee must haue for his share of the Sacrifices not onely the shake-brest, but also the right shoulder: hee must bee as *Elias* was, not onely the Horseman, but also the Chariot of Israel: he must haue vpon the fringes of his vesture, not onely bells, but also pomegranats: he must bee like the pillers of the Tabernacle, not onely overlaid outwardly with gold, but also inwardly made of Shittim wood: hee must not onely lift vp his voyce, but also lift it vp as a Trumpet: he must not onely haue wings, but also hands vnder his wings: hee must not onely with his lips utter knowledge to others, but also keep knowledge himselfe: he must not onely hold a sword in one hand, but also labour with the other hand: he must not only diuide the word of God aright, but also shew himselfe a workeman which need not be ashamed: he must not onely deliuer wholesome words, but also shew the true patterne of wholesome words, which is a godly life. The summe is this; The faithfull Pastor must not only teach well,

bu

but also Doe well. *For He that both doeth and teacheth, the same shall be called great in the kingdom of heauen.*

Now the people likewise are commanded to Doe that themfelues, which they teach others to doe, as well as the Pastor. Wee read that *Abraham* buried *Sarah* in the caue of *Macpelah*, that is, in a double sepulchre. He that burieth his mind in knowledge onely, without any care of practice, he buries *Sarah* in a single sepulchre: but hee that buries his minde as well in the practice and feeling of Religion (which is all in all) as in the knowledge and vnderstanding of it, he buries *Sarah* in a double sepulchre. And so must all we doe which are the true children of *Abraham*. For then with *Abraham* burying our spirit in a double sepulchre, wee shall with *Elzeus* haue a double spirit. A spirit that as well doeth, as teacheth. God appointed *Moses* to make a lauer with a base or a foot. Now the word *Labisum*, signifies as well a lip, as a lauer. So that the lauer which washeth, must haue a base; and the lip which teacheth, must haue a foot. Otherwise, if teaching doe not stand vpon doing, as vpon a foot,

*The words are spoken
to be that they
should not be
to be to be to be*
Gen. 23. 19.

Exod 30. 18.

Iob 31.36

Eccle 5. 50. 20

then surely it is footlesse, and so consequently it is bootlesse, and altogether vnprofitable. Holy Iob sayes thus, Though mine aduersary should write a booke against mee, would not I take it vpon my shoulder, and binde it as a crowne vnto mee? That which he saith of his aduersaries booke, may not altogether vnfitly bee applyed to Gods booke which wee must study, not so much that wee may binde it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our shoulders to Doe it. Then shall it be euery way a crowne vnto vs. Sim
mean, the sonne of Onias, was as a faire
Oliue tree that is fruitfull, and as a Cy-
pres tree, which groweth vp to the
clouds. A Cypres tree is high, but bar-
ren: an Oliue tree is fruitfull, but low.
So a Christian must, nor onely as a Cy-
pres tree reach vp to the clouds, by a
high gift in teaching, but also hee must
as an Oliue tree bring forth the oyle of
mercy, and be euery way fruitfull in do-
ing. Then he shall be like Sim
mean, neither
low nor barren. But though hee be an O-
liue, yet he shall be as high as the Cypres
tree: and though hee be a Cypres, yet hee
 shall

shall bee as fruitfull as the Olive tree.

Noah is appointed to make a window in the top of the Arke, and a doore in the side of it: A window is for the eye onely to looke out; a doore is for the whole body to goe out. And in like manner, a godly man must not haue a window for contemplation, as Daniel had, who said his prayers thrice a day looking out of his chamber window; but also he must haue a doore for action as Abraham had, who entertained his guests about the heat of the day sitting at his tent-doore.

At the window of cōtemplation he must meditate and looke to his teaching; at the doore of action he must goe forth to his doing. Therefore by the old law all those beasts are accounted vncleane that chew the cud, but diuide not the hoofe; which law was not made for beasts, but for men. To admouish vs, that all they are vncleane in the sight of God, which chew the cudde by meditating of his Word to teach it, and yet diuide not the hoofe by following the same to doe it.

When Gedion went to warre against the Medianites, hee sent home againe those souldiers which kneeled downe to

lap

Gen. 6. 16.

Noah's ark
Noah's ark
Noah's ark
Noah's ark

Leuit. 11. 4.

Iudg 7. 6.

Prou. 31. 3.

Bum eligas
magistrum
quem magis
admireris cum
videas, quam
cum audias.

lappe water, and tooke those onely with him, which lapt out of their hands. Because indeed they are not fit to bee soldiers in Christs campe, which haue monthes to say somewhat, but no hands to do any thing. For if they haue no hands to helpe themselves, much lesse to hurt their enemies. And look how these soldiers did put their hands to their mouth; in like sort the wise woman putteth her fingers to the distaffe. Now there is a great resemblance betweene the distaffe and the tongue. For as a thread either longer or shorter is spunne off from the distaffe, so from the tongue a speech. Therefore hee may be said to put his fingers to the distaffe, which puts his doing to his teaching, and doeth that which hee teacheth. Our Sauour speaking to his Spouse, sayes thus, *Let me see thy sight, let me heare thy voyce.* As if hee should say, *Let me not onely heare a voyce of thy teaching, but also see a sight of thy doing.* *Let me see thy sight, let me heare thy voyce.* Whereupon Seneca saith fitly, Be sure thou imitate him aboue all other, whom thou maist admire more when thou seest his sight, then when thou hearest

rest

Doe well

131

rest his voyce, So *Paul* wilheth the Philippians to follow those things which they had heard of him, and seene in him. His teaching they had heard of him; his doing they had seene in him. So *Moses* was mighty in words, and in deeds: Not mighty in words, and weake, or no body in deeds: but mighty in both, in words and in deeds, in teaching and in doing. So *Aarons* rod brought forth blossoms, and almonds. Now as almonds are the fruit of blossoms, in like sort doing is the fruit of teaching. So the Baptist was a shining, and a burning light. Hee shined in knowledge, which made him able to teach well; hee burned in zeale, which made him willing to doe well. So *David* sayes, *Establish me with thy free spirit, then shall I teach thy way unto the wicked.* Hee did not onely teach others the way of God, but also he was established with the free spirit of God to doe well himselfe. So *Titus* was an example of good workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and

VNCOR-

Phil. 4.9.

Acts 7. 22.

Numb. 17.8.

Ioh. 15. 35.

Psal. 51. 12.

Titus 2. 7.

vncorrupt doctrine? *Clement Alexan-*
drinus makes the answer: Teaching as
 hee did, and doing as hee taught, he was
 an example of good workes and vncor-
 rupt doctrine. And so must euery one
 be which is the sincere seruant of God.
 Hee must with *Abraham* bury *Sarah* not
 onely in a sepulchre, but also in a double
 sepulchre: hee must with *Moses* make
 him, not onely a lauer, but also a base:
 hee must with *Iob*, not onely binde the
 booke to his head, but also beare it vpon
 his shoulders: hee must with *Simeon*,
 not onely bee a Cypres tree, but also an
 Oliue tree: hee must with *Noah* make
 him not only a window, but also a doore:
 hee must with those cleane beasts, not
 onely chew the cud, but also diuide the
 hoofe: he must with those valiant Soul-
 diers, not onely bow downe his knees,
 but also lift vp his hands to lap water:
 he must with the wise woman, not on-
 ly haue a distaffe, but also put his fingers
 to it: he must with the Church, not on-
 ly let Christ heare his voyce, but also let
 him see his sight: euen as *Pauls* excellent
 vertues weré not onely heard of him, but
 also seen in him: euen as *Moses* was migh-

ty, not onely in words, but also in deeds: euen as *Aarons* rod did beare not onely blossoms, but also almonds: euen as *Iohn Baptist* was a light, not onely shining, but also burning: euen as king *Danid* was a Prophet, not only teaching others, but also established with grace himselfe: euen as *Titus* was an example, not only of vn-corrupt doctrine, but also of good works. The summe of all is this, The sincere seru-
uant of God, must not onely teach well, but also Doe well. For, *He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.*

Now then, Beloued, let vs blush and bee ashamed, that euen the very Gen-
tiles should goe before vs in this point. *Sofrades* a heathen man could say thus much, Better done than said. A good thing if thou know it, doe it. It is written of *Iulius Caesar*, that hee neuer said to his souldiers, *Ite*, but *Venite*: he neuer said, *Goe ye yonder*, but *Come ye hither*: I will goe with you; nay, I will goe before you. And so sayes our heavenly Captaine and Conquerour Iesus Christ, not *Ite*, but *Venite*, *Come vnto me all ye that labour, and learne of me, because I am meeke and humble*

in heart. He sayes not, because I talke of my humility, but because I am humble, because I shew the practice of it continually in my selfe. I (sayes hee) came downe from heauen to earth, I left my fathers bolome, and tooke a traytors kisse, to teach all men true humility. Therefore there is no teacher to me, there is no master to me: Learne of me, because I am meeke and humble in heart. This kind of instruction both by teaching and by doing, is that two-edged sword, which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reason thinke you, why so many Preachers in their Churches, so many masters in their families, seeke to redresse abuses, strue against sinnes, and yet preuaile so little, but onely because they fight not with this two-edged sword, but with a back-sword. The sword which they fight withall is very sharpe, and cuts deepe on the teaching side, but it is blunt and hath no edge at all on the doing-side. Where-as if we would fight against vngodlinesse with this two-edged sword, both by teaching and doing, wee should soone cut
downe

downe siene in such sort, as it should neuer be able to stand out against vs. Therefore *David* being ready to reforme many things among his people, sayes in one of the Psalmes, *O Lord giue mee goodnesse and knowledge.* Goodnesse, that I may doe well; and Knowledge, that I may teach well. For I am sure (sayes he): that all my teaching without doing, all my knowledge without goodnesse, is to no purpose. Therefore O Lord giue me goodnesse and knowledge. But first goodnesse, and then knowledge. Because indeed one hartful of goodnes is worth an hundred headfuls of knowledge: one handfull of doing, is worth an hundred tongue-fuls of teaching. For what is the hand else, but the very seale of the tongue? So that as a writing is not pleadable by the law of man without seales, no more is a word warrantable by the law of God, without workes. And therefore if they which serue the beast, receiue the marke of the beast, not onely in their foreheads, but also in their hands: how much more then ought we which serue the liuing God, to receiue the marke of God, not onely in our foreheads by open professing of him

but

Bonitatem &
Scientiam
doce me.

but also in our hands by faithfull practising that which we professe. Therefore it is a vsuall phrase well-nigh in all the Prophets to say, The word of the Lord by the hand of *Amos*, by the hand of *Zachary*, or such like; I know indeed it is an Hebrew phrase, where the hand of the Prophet signifieth the Ministerie of the Prophet. But yet this phrase may giue vs thus much to vnderstand, that if the Prophets deale so, as euery word of God passed not onely thorow their mouthes, but also thorow their hands, that when wee also must so deale in hearing and handling the word of God, as we may bring vnto God, sayes *Agapetus*, not onely a profering of words, but also an offering of workes. Wherefore, deare brethren, let your light so shine before men, that they not onely hearing your good words, but also seeing your good workes, may glorifie your Father which is in heauen. For then I assure you, if wee glorifie our father which is in heauen, he will glorifie vs his children which are vpon earth, and in the end make vs great in the kingdome of heauen. O remember therefore that golden saying in the Scripture,

ture,

ture, *The feare of the Lord is the beginning of wisdom, a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.* A good vnderstanding haue all they that doe thereafter : Why so? Because an ill vnderstanding haue all they that doe not thereafter. They that haue vnderstanding, and doe not thereafter, that is, according to it, haue an ill vnderstanding : But they that haue vnderstanding, and doe thereafter according to it, haue a good vnderstanding. *A good vnderstanding haue all they that doe thereafter : the praise of it endureth for euer.* It shall bee eternally rewarded. O how richly are the Apostles rewarded, how highly are they now honoured in heauen, because when they were vpon earth they had a good vnderstanding. They had clouen tongues. Clouen tongues? What's that? I'll tell you : Doe you not see how our hands are clouen and diuided into fingers ; So were the Apostles tongues. They (in a manner, if I may so say) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a work with them. They had no sooner taught others any good
K thing

Psal. xii. 10.

Acts 2. 3.

thing (as O Lord what good thing did they not teach vs all) but by and by they were ready to practise it, and to performe it themselves. Therefore they are already great in the kingdome of heauen, yea, and much more shall be. The twelue Apostles shall sit vpon twelue thrones, iudging the twelue Tribes of Israel. And if we can happily obtaine so much grace and goodnesse of God, as that wee may haue a care and a conscience as well to doe as to teach, then as sure as God is in heauen, we likewise shall be great in the kingdome of heauen. We shall be enstalled with Christ and his Apostles in the throne of glory, when we shall heare him say vnto vs, *Come ye blessed of my Father, inheris the kingdome of heauen prepared for you.* For ye haue not onely professed, but practised: ye haue not onely taught well, but wrought well: yee haue not onely said well, but done well; therefore now you shall bee great in the kingdome of heauen. To the which kingdome of heauen, we beseech thee, O Lord, to bring vs euen for Iesus Christs sake. Amen.



A SERMON
Preached before the Kings
Maieſty at Drayton in North-
hampton-shire. August. 6.
1605.

PSALM. 132. 18.

*As for his enemies, I shall cloaſh them
with ſhame; but vpon himſelfe ſhall
his Crowne flouriſh:*



He Royall Prophet ha-
uing ſeeked himſelfe
in his kingdome, ac-
cording to his owne
deſire, and beſides ha-
uing after many wan-
drings to and fro, at
length brought backe the Arke againe to
K 2 Ieruſa-

a v. 8. & de
incept.

b v. 14. & de
incept.

Jerusalem, maketh here his most zealous
and deuout prayer to God for the con-
tinuance of his fauor both to the Church
and Common-wealth committed to
his gouernment. *Returne, O Lord, to thy
resting place, sayes hee, thou and the
Arke of thy strength. Let thy Priests be
cloathed with righteousnesse, and let thy
Saints sing with ioyfullnesse. For thy seruant
Dauids sake turne not away the face of thine
anointed. Now that he might apparent-
ly see how neare the Lord is to all them
that call vpon him in faithfullnesse and
truth, he waiteth not long for an answer,
but carries it away with him before he
depart. For to Dauids petition, *Returne
O Lord, vnto thy resting place, thou, and
the Arke of thy strength; Gods answer is
this, b This shall be my resting place, here
will I dwell, for I haue a delight therein. I
will blesse her victuals with increase, and
will satisfie her poore with bread. To Da-
uids petition, Let thy Priests be cloathed
with righteousnesse, and let thy Saints sing
with ioyfullnesse; Gods answer is this;
I will cloath her Priests with saluation,
and her Saints shall reioyce and sing.
Lastly, to Dauids petition, For thy ser-**

want Davids sake turne not away the face
of mine anointed; Gods answer is this,
There shall I make the borne of David to
flourish; I, I haue ordained a light for mine
anointed. As for his enemies, I shall cloath
them with shame; but upon himselfe shall his
Crowne flourish. As if he should haue said,
Turne away the face of mine anointed?
Nay, that will I neuer doe; I will indeed
turne away the face of the enemies of
mine anointed; their face shall be coue-
red with confusion, and cloathed with
shame: But contrariwise, I haue ordai-
ned a light for mine anointed. He euer
shall haue a light in his face, and a crowne
vpon his head. As for his enemies, I shall
cloath them with shame; but vpon himselfe
shall his Crowne flourish.

These words are principally to be vn-
derstood of Christ. For neuer were any
so cloathed with shame as his enemies,
the cursed Jewes, which murdered him.
Their city was sacked, not one stone of it
being left vpon another, and they them-
selues as stubble or chaffe were scattered
ouer the face of the earth. So that
they are the very shame of men, and the
out-cast of all people. Inasmuch as when

we would signifie we hate a man deadly, indeed wee commonly vse to say, wee hate them worse than a Iew. On the other side, Christ is so exalted now, that all power is giuen him in heauen and earth; yea, God hath giuen him a name about all names, that at the most sweet and most excellent name of *Iesus*, euery knee and euery heart also might doe obedience. And as the Apostle proueth out of the eight *Psalme*, The Lord now after all his dolorous paines and torments, hath crowned him with honour and glory. Neuerthelesse, in a secondary sort, this promise may be applied also to *Dauid*, who was a notable type of Christ; and so consequently to euery faithfull successor of *Dauid*, which is Christs vicegerent and lieftenant vpon earth. For ye know what was the end of all *Dauids* enemies: *Abolon* his disobedient sonne, hung vp by the goldyllocks of pride. *Achisophel* his trayterous Counsellor, made away himselfe. *Schemes*, a reuiler of him, and a detractor from him, in his gray haire put to shamefull death. The same may be said of the rest. But holy *Dauid* himselfe could neuer bee overcome. For
though

though many enemies, specially *Antiochus Epiphanes*, bent all their force to the very uttermost, to root out *Dauids* posteritie, and to destroy Gods people; yet mangre their heads and their hearts, *Dauids Crowne* yet flourished and continued in his stocke, till at length the sonne of *Dauid* came into the world; of whom the Angell *Gabriel* spake to the blessed Virgin *Mary* in this sort; *Hee shall be great, and shall be called the sonne of the most High; and the Lord God shall give him the throne of his Father Dauid, and he shall be ruler over the house of Iacob, and of his kingdom shall be no end.* Now if this Scripture be so notably verified in *Dauid*, he hauing faithfully serued in his time, and being now by the will of God dead; no reason but that we may vnderstand it also generally of euery holy one of God which treadeth in *Dauids* steps, going in and out before Gods people. *As for his enemies, I shall cloath them with shame; but upon himselfe shall his Crowne flourish.*

d Luk. 1. 32. c.

Here are two parts: his enemies; himselfe. His enemies, first shall haue shame; secondly, shall be cloathed with shame.

K 4

Him-

Himselfe, first, shall haue a crowne; secondly, shal haue a flourishing crown. *As for his enemies, I shal cloath them with shame, but vpon himselfe shall his crowne flourish.*

The shame which the Lord God as-
sureth *Dauid* shall light vpon his ene-
mies, is a very dreadfull iudgement a-
gainst them. *Nicetas* sayes plainly, No pu-
nishment so grieuous as shame. And *Nazianzen* yet more expressely, Better were
a man dye right out, then still liue in re-
proach and shame. This, diuers valiant
Worthies haue shewed to be true, rid-
ding themselves voluntarily of their life,
that so they might be rid of their shame.
Alex being ready to dispatch himselfe,
vsed these as his last words; No griefe
doth so cut the very heart of a gene-
rous and magnanimous man, as shame
and reproach. What should I speake
of any more Grecians, or Romans, as
of *Brutus*, *Cassius*, *Antonius*, *Cato* *Vir-
gilius*, and such others? In Scripture we
haue a plaine prooffe. Mighty *Sampson*,
being about to pull the whole house
vpon his owne head, said thus; *O Lord
God I pray thee strengthen mee at this time
only, that I may be at once auenged of the*
Philistines.

Indg 16:28:

Philistims for my two eyes. Hee desired rather once to dye valiantly, then long to liue wretchedly. For as Saint *Am- brose* writing of *Sampson*, saith, ^h For a man to liue, or dye, is naturall: but for a man to liue in shame and contempt, and to bee made a laughing-stocke of his Enemies, is such a matter, as no well bred and noble minded man that hath any courage or stomacke in him, can euer digest it. Yet the Lord God promisseth *Dauid* his anointed, that shame shall be the reward of all his enemies; shame I say, which is a great deale worse than death it selfe. *As for his enemies*, sayes hee, *I shall cloath them with shame.*

Secondly, they shall be cloathed with shame. To bee cloathed is an Hebrew phrase, signifying to haue any thing vnseparably cast vpon one. And it is taken both in the better and in the worse part. As a little before; I cloath her Priests with saluation: that is, I will furnish *Sions* Priests with such endowments and graces from aboue, which they shall bee as it were inuested into; that both by their life and doctrine, they

h Vivere &
mori naturæ
functio: ludi-
bit esse pro-
bro ducitur.
Epist. 70.

they shall still further the saluation both of themselves, and of them which heare them. Contrariwise, in this place I will cloath them with shame; that is, shame shall so vnseparably accompany them, that as wheresoeuer a man goeth, hee carrieth his clothes with him; so wheresoeuer they goe, they shall carry their shame with them. And that which is strangest of all, they which are ashamed, vse to cloath or couer their shame, and then think themselves well enough; but *Dauids* enemies shall be so shamed, that euen the very couering of their shame shall be a discovering of it; and the cloathing or cloking of their ignominie, shall bee nothing else but a girding of it more closely, and more vnseparably vnto them. So the Prophet speaketh elsewhere, ⁱ *Let them bee put to confusion and shame together, that reioyce at mine hurt. Let them be clothed with rebuke and dishonour, that lift vp themselves against me. O Lord God, say Amen to it; let it be euen so, O Lord, Let them be clothed with rebuke and dishonour that lift vp themselves against thine annointed. And a* gaine, ^k *Let shame be vnto him as a cloake*

i Psal. 35. 16.

k Psal. 109. 19.

shall

that he bath upon him, and as the girdle that he is alwayes girded withall. And yet againe, ^lLet mine aduersaries bee clothed with shame, and let them cover themselves with their owne confusion as with a cloake.

1 Vers 19.

But to leaue the word, and come to the matter : The enemies of *David* shall be clothed with shame three waies; In their owne conscience, In the world, In the day of iudgement.

Touching their owne conscience, *S. Aussen* sayes well, ^mAll vnordinate desires, as none are more vnordinate than traitorous and rebellious enterprises, carry in themselves that bane which poysons & punishes them at the last. Whereupon the Prophet sayes, ⁿ*Hide mee, O Lord, vnder the shadow of thy wings, untill iniquity be ouerpast*, as the *Septuagint* translate it. But we read it, *Vntill this Tyranny be ouerpast*. And others translate it, *Vntill this Calamity, or this Misery be ouerpast*. Whch indifferent acceptation of the Hebrew word, sheweth that nothing doth so tyrannize ouer the conscience, nothing is such a calamitie and miserie to the mind, as iniquity and sinne. *Iudas*, after hee had betrayed his Lord and Master,

m Omnis inordinatus
affectus est
sibi metipso
pœna.

n Psal. 37.2.

o Mat 27.4

fter, was so confounded in his owne conscience, that hee cryed out and said, *o I haue sinned, in betraying innocent blood. Prodicor Casca*, vile traytour: if his blood be innocent, then thy conscience is guilty. And if thou canst confesse thou hast sinned, when it is too late, why diddest thou not take heed of sinning when 'twas time? I haue sinned sayes hee, sinned in betraying innocent blood. A thousand hels could not haue more tormented him, then this desperate sorrow and extreme shame wherewith his conscience was cloathed, tearing his bowels whilst hee was aliue, and powring them out when he dyed,

p Gen 4.5.

Now as for shame in the world, wee reade p that God did set a marke vpon *Cain*, the murtherer of iust *Abel*, and so consequently the ring-leader of all *Dauids* enemies. Therefore as when men see a Wolfe or a Foxe, or any such hurtfull beast in the Forest, they set all their dogges vpon him; so the enemies of the Lords anointed, being burnt, as it were, and branded with the markes of shame, are howted and hunted wheresoeuer they goe. One example at this time shal

shall suffice. *Maxentius*, a wicked rebell against his owne Lord and famous Emperour, *Constantine* the great, deuised to haue a bridge made with Cock-boats chained together ouer a riuer neare Rome thinking to traine the Emperour that way, and there to drowne them in the riuer. But God so wrought for his chosen seruant, that the enemy himselfe being compelled to flye that way, was taken in that pit which hee digged for others. And soas *Pharaoh* was cloathed with shame in the open view and sight of all the world, when he and all his host were drowned in the red sea, in the same fashion *Maxentius* was drest.

Lastly, touching shame in the day of iudgement: *Dauids* enemies at that day, shall stand before the tribunall seat of Christ, being naked in all respects else, but onely couered with their owne shame. Then they shall bee vexed with horrible feare^r, and cloathed with confusion; whereas the righteous shall bee cloathed with incorruption: yea, though in this life with the rich glutton, f they haue beene cloathed with purple and fine linnen, yet then their attire shall be disho-

1 Sapien. 5. 2.
1 Cor. 15.

f Luk. 16. 19.

dishonour, and their garment shall bee shame. Thus will the Lord cloath the enemies of his annointed with shame; cloath them in their owne conscience, cloath them in the world, cloath them in the day of iudgement. *As for his enemies, I shall cloath them with shame; But upon himselfe shall his Crowne flourish.*

The one halfe of this Sermon is now past, the other shall be as soone dispatcht. *But upon him shall his Crowne flourish.*

First, himselfe shall haue a Crowne. *Tertullian*^r reporteth out of *Diodorus Siculus*, that the first that euer wore a crowne was *Impiter*: The souldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon *Impiters*^u Priest brought Bulls and Crownes to the gates of *Liftra*, and would there haue sacrificed to *Paul*. Afterward, when Gods people, the *Israclites*, would needs haue a King, as other Nations had round about them; then their Kings would needs haue Crownes also, as other Kings had round about them. Hence we read, that *Dauid* hauing vanquished the King of *Rabbath*,^x tooke the crowne from off his head, and

^rIn libro de
corona Militis

^u Acts 14. 13.

^x 1. Chr 20. 7.

and found it the weight of a talent of gold, with precious stones in it; and set it vpon his owne head. Though indeed long before that the 7 Amalekite brought him a crowne, which he tooke from *Saul's* head when he slew him.

2 Sam. 1. 10.

So that the thing God promisseth, is this, that any Crowne which King *Dauid* should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be sure of outward ornaments enough, will needs weare a triple Crowne. Others haue bene vnwilling to weare that one which they might. *Cambus*, that was absolute King almost of five kingdomes, somewhat before the Conquest, vpon a time in his progresse riding neare the Thames, lighted and sat downe before the shoare: Then, as it were to try a conclusion, he commanded the water, being now ready to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came still vp higher and higher, till it began to wet him: whereupon turning to his Nobles, which were about him, Ye call me (sayes he)

he) your king and Master, and so indeed I am, and yet loe yee, I cannot command so much as this little streamer, but doe what I can, that will doe still as it list. Whereupon presently he posted to Westminster, and resigned his crowne to the Crucifixe there, neither could hee euer after this bee perswaded to weare it any more. Now as the pride of that man of finne, which sits vnder the signe of the triple crowne, is too intolerable: so on the contrary part this was too much nicenesse in *Canutus*. Seeing it followeth not, because hee could not command the sea and the waters, as Christ did, and therefore he might not weare a crowne. For, neither doth Christ himselfe in heauen, weare such a crowne as kings of the earth doe. But the truth is this, that royalty and maiesty which is essentiall to God, hee is content to communicate to his holy ones, and to his anointed, by participation and grace. Therefore the Lords anointed, which is as it were his favourite, may very well doe all the three things at once; weare the crowne which God giueth, and yet detest the pride which God abhorreth; and still
admire

admire the Maieſty which God inioyeth,
So that the Lord promiſing his ſeruant
Dauid a crowne, promiſeth him wealth,
wiſdome, renowne, dignitie, proſperitie;
in one word, all royalties belonging to a
crowne. *But upon himſelfe ſhall his Crowne
flouriſh.*

Secondly, hee ſhall haue a flouriſhing
crowne. Flouriſhing is metaphorically
attributed to a crowne. As in the next
verſe before, *There ſhall I make the borne of
Dauid to flouriſh.* A metaphor taken from
thoſe goodly creatures, as Stagges, and
ſuch like; whoſe chiefeſt beauty and
ſtrength conſiſteth in their hornes, eſpe-
cially when they bud and branch abroad.
So in theſe words, *But upon himſelfe ſhall
his Crowne flouriſh.* A plaine alluſion to
thoſe flowers which either continually,
or elſe a very long time, keepe freſh and
greene. Beſides, at the firſt, Kings crowns
were not made of gold and pearles, as I
told you of *Dauids* crowne, but one-
ly of greene Oaken leaues, as that of
Iupiters, or elſe of ſome other bran-
ches or flowers, as others. The Lord
then meaning that *Dauids* kingdome
ſhould be eſtabliſhed for euer; and that

2 Mat. 6 24.

a 1 Reg. 7-49.

his lasting glory should still grow green,
 he maketh this louing promise vnto him,
 But vpon himselfe shall his crowne flourish.
 How flourishing beautifull flowers
 are, consider but the Lillie, and you shall
 soone perceiue: Marke (saies our Sau-
 our) how the Lillies of the field doe
 grow, they labour not, neither doe they
 spin, yet doe I say vnto you, that euen
Salomon in all his royalty was not clothed
 like one of these. Now if God so cloath
 the flowers of the field, which grow to
 day, and to morrow are cast into the O-
 uen, how much more shall he cloath *Da-
 uids* enemies with shame; but vpon him-
 selfe make his crowne flourish? For euen
 as in *Salomons* Temple, fve candle sticks
 at the right side, and fve at the left stand-
 ing before the Oracle, and being made
 of matter of pure gold, for forme with
 branches and flowers, did we l-nigh da-
 zell the eyes of any that entered into the
 Temple: so, the Lord here giues his
 word, that the Kings crowne shall euer
 flourish in the house of our God, dis-
 parkling and displaying those rayes of
 Majesty; those beames of beauty, which
 shall amaze the world, and be a wonder

as well to Angels as to men. Wherefore
as I said euen now of his enemies shame,
that it shall be threefold: so here I repeat
the same againe of his crownes flourishing:
His crowne shall flourish in his
owne conscience, in the world, in the day
of iudgement. Touching his owne con-
science, the blessed Apostle calleth the
Philippians his ioy, and a crowne ^b. And
to the *Thessalonians* hee writeth thus:
What is our hope, or ioy, or crown of reioycing?
Are not euen you is, in the presence of our Lord
Iesus Christ at his comming? Yes, ye are our
glory and ioy ^c. Now, if this precious ves-
sell of honour reioyced in nothing so
much as in the testimony of his consci-
ence, that in simplicitie and godly pure-
nesse, and not in fleshly wisdom, but
by the grace of God, hee had his con-
uersion in the world, the power of
Gods Spirit working still most mightily
by his ministry to the conuersion of the
world to Christ: how much more shall
the Lords anointed haue his conscience
crowned with flourishing ioy, with
comfort, with content, with heavenly
peace; when hee shall remember, that
not onely for matters of Religion and

b Phil. 4. 1.

c i Thes. 1. 19,
20.

Gods true seruice, hee hath bene and still is with Saint *Paul* profitable to the Church; but also is a strong bulwarke and a tower of defence to maintaine euen the outward felicity and prosperitie of Gods people: yea, the very particular right, wealth, life of euery one of them; all this I say, and a hundred things more, when he considereth what a great and a glorious instrument he hath been euery way of Gods glory: O Lord God, what a heauen shall he haue in his heart? what a sweet Paradise of pleasure in his soule? what securitie? what assurance of Christs loue? what a confident and vndaunted hope of eternall glory? what a flourishing crowne of reioycing shall hee haue euen in his very conscience? *Vpon himselfe shall his Crowne flourish.* Touching the world, our holy Prophet speaking to God, though in the third person, yet of himselfe sayes, *Thou hast presented him with liberall blessings, and hast set a Crowne of pure gold vpon his head. His honour is great in thy saluation, glory and great worship hast thou laid vpon him.* Now that crowne which is of gold, yea, of pure gold, must needs bee very flourish.

flourishing euen in the view and face of the world.

Neither is this to be vnderstood of *Dauid* person onely, but euen of his posterity in all ages to come. How was he himselfe crowned with conquests and victories ouer his enemies? How was his son *Salomon* crowned with riches, with wisdom, with fame and glory in the whole world? which flourishing of his sonne, as of a noble branch, graced in a manner the very root of *Dauid* himselfe. For, as his worthy sonne teacheth, *Childrens children are the crowne of the elders, and the glory of the children are their fathers.* Therefore, as children may iustly glory of the renowne of their fathers vertue and honour; so the excellent father is in a sort crowned with happinesse in this world, when he sees his childrens children like to grow vp and flourish after him. *But upon him selfe shall his crowne flourish.* Lastly, touching the day of iudgment: then, then shall all the righteous flourish, when as hauing beene faithfull vnto the death, they shall receiue the Crowne of life. A Crowne, as Saint Peter calleth it, immortal and vndefiled, and

c PROU. 17. 6.

L S

that

f. 1 Petr. 1. 4.

D. Thomas
Bodleius, qui
plurimis &
pulcherimis
libris Oxoni-
ensem biblio-
thecam in-
struxit.

that sadeth not away^f. Denying that e-
uer it sadeth away, hee affirmeth that it
euer flourisheth. I would here be bold if
I might doe it without offence, as I hope
I may, to shew you one goodly cluster of
grapes of the land of Canaan, a land
flowing with milke and honey, whither
you are now going, before you enter in-
to it. A worthy and vertuous gentle-
man, whom I need not name in this place
because no doubt many ages will name
him, and renowne him hereafter, giueth
for his armes three Crownes, with this
posy, *Quarta perennis erit*. As if he should
say, these three crownes, which I beare
in my coat, are but the difference of my
house and gentry, but *Quarta perennis erit*;
the fourth crowne which I looke for in
heaven, shall be euermore lasting and immor-
tall. That fourth, though it bee but one
crowne, yet shall bee worth all these
three crownes; yea, three thousand more
such as these are: The fourth shall bee e-
ternall. Now, if he, and we that are such
as hee no question is, faithfull to God,
and loyall to the chosen seruant of God,
may well hope for a most flourishing in-
corruptible crowne of glory, then much

more

more may *David* himselfe reioyce in God his Saniour, and say, *Quinta aut sexta perennis erit*; The fift, or the sixt shall bee eternall. This crowne which God of his grace with his owne right hand and his holy arme hath set vpon mine head, is indeed (thanks and prayse be giuen vnto the same God) a very flourishing crowne; flourishing in mine owne conscience: flourishing in the world, both for my person, and for my posterite: But it is nothing, in respect of that flourishing crowne which I shall receive at the day of iudgement. *For the iust shall flourish like a palme tree, and shall grow like a Cedar in Lebanon. Such as bee planted in the house of the Lord, shall flourish in the courts of our God.* And then indeed shall this bountifull promise of God bee most fully performed, But vpon himselfe shal his Crowne flourish. *As for his enemies, I shall cloath them with shame; but vpon himselfe shall his crowne flourish.*

g^e Psal. 92. 12.

To draw then to an end; it may seeme very strange, that *David* had any enemies: Yet, out of these words, *As for his enemies, I shall cloath them with shame*; it may well be gathered that some he had.

What?

The Kings Crowne.

What? had *Dauid*? meeke *Dauia*? Lord remember *Dauid* and all his meeknesse, sayes he in the beginning of this Psalm. Hee was the kindest, and the meekest man aliae. When hee had his mortall foe at a vantage, and at a dead life, as wee say, and might haue nailed him fast to the ground with his speare, he onely did cut off a lap of his garment, to shew, that when he might haue hurt him, he would not. *Pesse, & nolle, nobile*. Yet this meeke *Dauid*, patient *Dauid*, mercifull *Dauid*, valiant and victorious *Dauid*, holy *Dauid* had enemies. Wherefore you most honourable and blessed seruants of God, you that excell in vertue, if you haue some enemies, thiake not strange of it. For if you had nothing in you, no feare of God, no reuerence towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you, yee might perhaps walke on long enough, and no man enuy you, no man maligne you, or malice you. But because God hath inspired you with his priacipall Spirit, and endewed you with speciall great graces about your fellows, therefore doth your aduersary the

the Devill, the old enemy of all goodnesse and vertue, who is ready to burst to see you doe so well; he, I say, doth bestirre himselfe, and raise vp enemies against you. But (O blessed be our good Lord) what a wonderfull comfort and encouragement haue all you; what a horrible terror and affrightment haue all your enemies, in this text? For the holy Ghost saies not, They shal be clothed, or you shal cloath them: but I, euen I shall cloath them with shame. It is impossible, saies he, that you shold atwaies be armed at all points, circumspect at all places, vigilant at all times, prouided at all occasions, to preuent the mischieuous practices of your diuellish enemies. No counsel of man, no policie, no wisdom, no wit can foresee their barbarous vndertakings and complots, to escape them. But in heauen, in heauen there is an eye, an hand there is in heauen: an eye to discry them, and a hand to persecute and punish them: both an eye and an hand to deliuer you from danger, and to cloath them with shame. Therefore, saith hee, Cast your care vpon me; let mee alone with them, your perill is my perill, your case my case:
Ile

He pay them that they haue deserued: He take the quarrell into mine owne hands: He trimme them well enough. As for your enemies, I shall cloath them with shame. Remember I pray you, beloued, though indeed they haue made themselves worthy neuer to be remembred, or once to be mentioned in our mouthes any more; yet remember, I say, to their egregious dishonour and reproch, how those are now clothed with shame, who were the first cause of the solemnizing, or as I may say, of the sanctifying of this present day for the day of the weeke, and of yesterday for the day of the moneth, and of the twelue-moneth, with so holy an exercise? How odious? how execrable is their very name vnto vs? what true hearted loyall subiect, such as I am sure all are here, doth not detest them, hate them, loath them as a toad, or as a viper, or as some hideous mishapen monster; and curse the very day wherein such a rebellious generation, and such a trayterous brood were borne? Certainly, my good brethren, if the mercy of God, which is incomprehensible, did not giue them grace, at the last gaspe, to re-
pent

pent and cry to God for pardon : as they are clothed with shame in this world, so shall they be much more in the world to come. And as we hold them for no better than cursed creatures, so shall the Lord at last say vnto them, *Goe ye cursed into euerlasting fire.* So let it be, O Lord, euen so to all the enemies of thine anointed, either open or secret, so let it be to them: As for his enemies, doe thou, thou, O Lord, thine owne ielfe, doe thou cloath them with shame.

But vpon himselfe doth his Crowne flourish.

These words, *vpon himselfe*, either are altogether impertinent and superfluous, or else they are very important and materiall. For it had beene sufficient to haue said, As for his enemies, I shall cloath them with shame ; but as for himselfe, his Crowne shall flourish. It is not greatly necessary, as it should seeme, to say, his Crowne shall flourish vpon himselfe. Yet the Lord in his gracious answer vnto *Dauids* prayer, thought good to put in this as a supernumerary word, ouer and besides the necessity of the sentence : to teach the good King, and vs all likewise

a very notable lesson. Namely, that he would blesse the crowne, the dignitie, the flourishing estate of his louing seruant, not onely in his owne person and his posteritie, in this world and in the world to come, as I haue shewed already, but also from a lesser weight of glory, still to a greater and greater. *Vpon himselfe,* sayes hee, *shall his Crowne flourish.* For not onely it shall bee flourishing, as *Dauid* left it, at the day of his departure to God; but after his dissolution and death, as fast as his bodie corrupteth in the earth, so fast shal his crowne increase still in heauen. Trust me, truly, I speake it before the liuing Lord, and this high presence, al the whole Church which shal be edified to saluation, by *Dauids* blessed and godly gouernment, euen after his death, shall yet suffer his crowne neuer to dye, but shall continually keep it fresh and Greene. Yea, as euery one brought to the building of the Tabernacle, and to the re-edifying of the Temple, such as they were able; so I assure you, I speake now a great word, euery particular subiect that is faithfull to God, and to his Prince, as hee goeth on forward to God
by

by the peace, and by the Religion which he hath enioyed vnder his Prince; so he shall still beautifie and decke *Dauids* crowne; and one shall bring a white rose, another shall bring a red rose, and adde it to the crowne: that so vpon himselfe still his crowne may flourish, the white rose, and the red rose that are in the crown already, being euer made more & more fragrant and flourishing. O Christ, what a crown is this? And what will it grow to much more in the end? you that are mighty kings and Potentates vpon earth, haue indeed great cares and continuall busines in your heads; but yet vouchsafe I pray you to harken a little what I shall say vnto you: You watch oftentimes ouer vs, when we are asleep our selues: You care for our peace, when it is not in our power to further it; you procuring good to Sion, and prosperity to Ierusalem, yet many times enioy the least part of it your selues.

But no force: Take this still for your comfort: we that cannot all our liues long do the hundreth part of that good which you doe euery hoare, shall haue nothing so flourishing a crowne as you shall haue.

Vpon

Vpon you, vpon you shall euerlasting peace rest, vpon you shall the glory of Gods Maieſty ſhine, vpon you, vpon you ſhall your crowne flourish. Which the Lord of his mercy grant, I moſt humbly beſeech him for Ieſus Chriſts ſake: that as *Dauids* crowne euer flouriſhed, till the firſt comming of Chriſt; ſo our gracious Kings crowne may euer flouriſh, till the ſecond comming of Chriſt; and then, that afterward for euer his royall Maieſty may bee royally crowned with eternall life; through the ſame our deare Sauour Ieſus Chriſt, to whom with the Father and the holy Ghoſt, bee all honour and glory, power and prayſe, dignity and dominion, now and euermore. Amen.



A SERMON
Preached before the Kings
Maiesty, that day hee entred
into Oxford, at Woodstocke.
Aug. 27. 1605.

LUKE 8. 15.

*But that which fell in good ground, are
 they which with a good, and a very
 good heart, heare the Word, and keepe
 it, & bring forth fruit with patience.*



IN this Parable of the
 sower, are 4. grounds
 mentioned. Whereof
 three are bad, and one-
 ly one good. Namely,
 they which with a good
 and a very good heart,
 heare the Word, and keepe it, and bring
 forth

Psal. 132.

Esay 2. 3.

Chrys. Hom. 4
in Gen.

forth fruit with patience. Almighty God powreth out his benefits no lesse plentifully then continually vpon vs : yet wee can make no requitall: our goodnesse cannot reach to God. The onely thing that we can doe for him, is to loue and honor his Word. Whereupon King *Dauid* thought it a death vnto him, that being banished from his people, hee could not goe vp to the house of the Lord with the voyce of ioy and gladnesse among such as keepe holy day. And on the other side he said, *I reioyced when they said vnto mee, Wee will goe up into the house of the Lord.* The Prophet *Esay* likewise, foretelling what alacritie and good will should be in the Gentiles after they were conuerted to Christ, saith thus ; *It shall be in the last dayes, that many people shall goe and say; Come, and let vs goe up to the mountaine of the Lord, to the house of the God of Iacob, and hee will teach vs his wayes, and wee will walke in his pathes.* Looke how it is in the health of the body, and so it is in the state of the soule. If a man haue a good appetite, and a stomacke to his meat, 'tis a signe he is well in health: in like sort, if a man be content to follovy Christ for the loaves

loanes to fill his belly, and care not for the food of his soule; questionlesse all is not well betweene God and him: but if he haue a longing and a hungry desire of the Word, then indeed his heart is vp-right in the sight of God. For as *S. Austen* noteth well; If the word of God be taken by vs, it will take vs. Seeing the word of God so is, and so ought to bee, vnto the faithfull, as a hooke is to fish. Then it takes, when it is taken. Neither are they which are taken, hurt by it. For they are not caught to be kild, but to be drawen out of the damnation of this world, and to be translated to the liberty and glory of the children of God. Wherefore as fishers take most delight in angling, when they see the fish bite quickly and greedily: so if you would put life into your Preachers which are called fishers of men, that they may preach the Word with ioy, not with griete, you must shew by your countenance, by your attention, by your reuerence, by all your outward behavior, that you desire nothing so much as to bite at this sweet bait, that so you may be drawne by the Father to Christ.

For they onely are good ground, as wee
M haue

Aug. tract. 42.
in Iohan.
Si sermo meus
caperetur, ca-
peret. Nam sic
est sermo dei,
& sic esse de-
bet fidelibus
sicut pisci ha-
mus. Tum ca-
pit quando
capitur. Nec
fit captis in-
iurio: Ad salu-
tem enim, non
ad perniciem
capiuntur.
Heb 13. 17.

haue it here, *which with a good, and a very good heart, heare the Word, and keepe it, and bring forth fruit with patience.*

Here are three properties of good ground set downe: All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the Word with a good heart; contrary to the ground on the high-ways side, which when they haue heard, let the deuill take the Word out of their hearts, and so they heare not with a good heart. Secondly, they keepe the Word with a very good heart; contrary to the stony ground, which for a while receiue the Word with ioy, but in time of temptation they fall away, and so they keepe not the Word with a very good heart. Thirdly, they bring forth fruit with patience; contrary to the thorny ground, which after their departure are choaked with cares, and bring no fruit, and so doe not (as it is said here that the good ground doth) bring forth fruit with patience. *But that which fell in good ground are they, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.*

The first property of the good ground, is this, That they heare the Word with a good heart. The two Disciples going to Emaus, when Christ was departed from them, said thus one to another, *Did not our hearts burne within vs when hee talked with vs by the way, and opened to vs the Scripture?* O Beloued, now you are bu-
sied in hearing the Word, Christ talketh to you, and you are in the right way to heauen. Therefore that wee may heare with a good heart, wee must feele in our hearts that burning of which the Disci-
ples say; Did not our hearts burne with-
in vs when hee talked with vs by the way? For so the Spirituall Spouse confes-
seth of her selfe, *My beloued put his hand to the hole of the doore, and my heart was af-
fectioned towards him.* And againe, *My soule melted when my beloued spake.* Now
Christ puts his hand to the hole of the
doore, desiring himselfe to enter, and vs
to repent: now our beloued speaketh to
vs out of his Word. So that wee cannot
be good ground, except our heart be af-
fectioned, and our soule melt towards
him. When the blessed Virgin saluted
her cousin *Elizabeth*, shee felt the Babe

Luk. 24.

Luk. I. 44.

Psal. 2.

Ezek. 1. 24.

spring in her wombe for ioy. Certainly, Beloued, you haue euery one of you a babe in your hearts, euen the child Iesus, which is formed and fashioned in you. This babe we must feele euen to skip and spring in our hearts for ioy, if we would assure our selues that we be good ground and heare with a good heart. Neither must wee onely reioyce, but also feare. *Serue the Lord with gladnesse, and reioyce before him with trembling,* saies the Psalmist.

We read that when the Almighty vttered his voyce, the foure beasts, whereby are meant the Angels, let fall their wings. Where are then our plumes of pride, our feathers whereby we flye so high in an opinion of our owne knowledge and wisdom? why are they not all let downe that wee may wholly submit our selues to the Lord, to be taught and directed by his Word? Remember I pray you what good *Cornelius* said. I know well there was neuer more reuerent hearing of the word in the Court, then at this day, yet that which is very well already, must so be commended, as that which may bee better and better, be euermore enforced. Therefore, as I was about to say, remember

member what the Captaine *Cornelius* said to Saint *Peter*, when hee was ready to preach vnto him; Now, sayes he, are wee all here present before the Lord, to heare all things that are commanded thee of God: O that wee had this good heart to consider, when wee heare a Sermon, that we stand not before a man, but *coram domino*, before the Lord: Then wee should heare the Word, not as the word of man, but as it is indeed, the word of God. Then, we should put a difference between other things which perhaps shortly wee shall heare, either to recreate the minde, or sharpen the wit, or for state and maiesty, or for some other earthly purpose, and between this engrafted word, which is able to saue our soules. It is strange, what is reported of *Constantine the great* in this kind. *Eusebius* writeth of him, that when *Diuine Service* was said, he would helpe the Minister to begin the prayers, and to read the verses of the *Plalmes* interchangeably. And when there was a Sermon, if any place of speciall importance were alleaged, that he would turne his Bible, to imprint the place in his mind the better both by hearing and seeing it.

Acts 10. 33.

De vitâ Constantian lib. 3. ca. 17. & cap. 33.

Constantine the great

He addeth besides, that the Emperour many times being as it were raiſhed with thoſe things which hee heard, roſe vp ſuddenly out of his throne and chaire of eſtate, and would ſtand a long while to heare more diligently, and though they which were next him did put him in mind to remember himſelfe, yet he heard the Word ſo attentively, that hee would not heare them. How wonderfully does this confound vs that are farre inferiour euery way, when we heare and ſee that Emperours, and mighty Kings and Potentates of the world, ſhew ſuch a good heart in hearing the Word, and we in the meane time haue lumpiſh and dull ſpirits and affections, and are neuer a whit moued? Certainly, ye honourable Children of God, now Chriſt tal- keth with vs by the way, therefore let our hearts burne within vs: now Chriſt putteth his hand to the hole of the dore, therefore let our hearts bee affectioned towards him: now our Welbeloued ſpeaketh, therefore let our ſoules melt: now the bleſſed Virgin, yea a greater then the Virgin, euen the Virgins Sonne ſa- ueteth vs, and wiſheth vs all haile out of

of his Word, therefore let the Babe spring in our hearts for joy : now the Almighty vttereth his voyce, therefore let our wings fall down, and let vs wholly submit our selues to be taught of God. Euen as *Cornelius* the Centurion thought when hee heard *Peter* preach, that hee stood not before a man, but before the Lord : and *Constantine* the Emperour could neuer satisfie himselfe with reuerent attention of his good heart to the Word, Then indeed shall wee-bee good ground, as all they are *which with a good, and a very good heart heare the Word, and keepe it, and bring forth fruit with patience.*

The second property of the good ground is this, that they keep the Word with a very good heart. In our English translation it is read thus, With a good and an honest heart : But I follow the vulgar Latin, which readeth thus; With a good and a very good heart. And I referre the good heart to hearing, the very good heart to keeping. As if the words stood thus ; Which with a good heart heare the Word, and with a very good heart-keepe it, and bring forth fruit with

*Corde bono
& optimo.
Vulga.*

Psal. 113.

Matth. 13. 52.

patience. To the matter then: It is to no purpose that the seed be sowne, except it be couered in the earth. Neither that the Word be heard, except it bee kept. Therefore saith the Prophet, *In my heart haue I hid thy Word, that I may not sinne against thee.* So that to keepe the Word with a very good heart, is to hide and couer this holy seed in the fallow grounds of our heart, being plowed vppby the Preaching of the Gospell. Whereupon the kingdome of heauen is likened to a Treasure hid in a field. And this very field is a faithfull heart, which keepeth and hideth in it selfe the Word, which is the direct way to the kingdome of heauen. According to that of our Sauour, *The kingdome of heauen is within you.* Yea, a faithfull heart, not onely is a field wherein is a treasure, but also is it selfe a treasure, wherein are both old and new things. For euery Scribe which is taught vnto the kingdome of heauen, is like vnto a householder, which bringeth forth out of his treasure things both new and old. His heart is filled with a treasure of comforts, gathered out of the old and new Testament. The wife

wife woman, by whom is meant the Spouse of Christ, keeps her candle a light all the night long. *Clemens* vnderstandeth this light to be the heart, and he calleth the meditations of holy men, Candles that neuer goe out. Saint *Außen* writeth, among the Pagans in the Temple of *Venus*, there was a candle which was called vnextinguishable: whether this be true or no of *Venus* Temple, it is vncertaine; onely *Außen*s report we haue for it: but without all doubt in euery faithfull hearer and keeper of the Word, who is the Temple of the holy Ghost, there is this Candle or light that neuer goes out. For so we read, that the word of the Lord illuminateth the heart: there's the light. And that this light goes not out at any time, appeareth by that which is written else-where: *O Lord, how doe I loue thy Statutes; they are my meditation continually?* In the old law those creatures onely were accounted cleane, which did chew the cud. No other wise shall wee bee accounted vncleane in the sight of God, if we chew not the cud as it were, & ruminate, and meditate of those things which we haue heard out of the Word. For euen

Prou. 13 5 :

πῶς ἀγίων λό-
γιας, ἀκα-
μῆτος λέχους
appellat. Cle-
mens.

Aug. de ciuit.
dei. lib. 21. c. 6.

Psa 119.

Psal. 119.

as

Acts 17.11.

Gen. 37.11.

Luk. 2.19.

as it is not a uailable to eat, except the meat be inwardly digested and diuided to all the parts of the body ; so hearing is vnprofitable, vnlesse the Word heard be kept in mind and memory, and shewed and set forth in all the parts of our life. Therefore they of Berea were esteemed more noble then they of Thessalonica, because they after *Paul* had preached to them, conferred among themselves, and searched the Scriptures, not onely to see whether the Apostles doctrine were warrantable by the Word, but also to confirme their own memory, and exercise their meditation in the Law of God. Now then ye holy ones of God. if we would be good ground indeed, as the Patriarch *Jacob* noted his sonne *Josephs* dreames ; so let vs not onely heare, but also note the Word. For this is proper to the childe of God, to haue the law of his God in his heart. Not noted in writing tables, or written in tables of stone, but noted and written in the fleshy tables of the heart. And euen as the holy Virgin kept all those sayings, and pondered them in her heart, which were by the Shepheards reported and published abroad

abroad concerning her sonne Iesus : in like manner they that are wise wil heare, nay they will ponder and keepe those things which they haue heard, that so they may the better vnderstand the louing kindnesse of the Lord. Especially seeing those things which we heare are no dreames, but vnsearchable mysteries of our saluation: neither are we that publish and preach them, such shepheards as the Angel spake vnto, but we are appointed to watch ouer the flock which Christ hath bought with his blood. Therefore if you would shew your selues to be good ground, your very good heart must bee as a field that hath a treasure hid in it: yea it must be as a treasure it selfe that hath old and new things hid in it: it must bee as a candle that neuer goes out; and as a cleane creature that neuer leaues chewing the cudde: euen as *Jacob* noted his sonnes dreames, and the blessed *Virgin* kept the shepheards sayings and pondered them in her heart. *For they onely are good ground which with a good, and a very good heart, heare the Word, and keepe it, and bring forth fruit with patience.*

The third property of the good ground
is

Eccles. 50 15

is this, that they bring forth fruit with patience. Good ground is like a good tree. For indeed good ground will make a good tree. Now a good tree bringeth forth good fruit. And the blessed man which meditateth day and night in Gods law, is like a tree planted by the waters side, which bringeth forth his fruit in due season. So that it is not enough for the Word to go in at one eare, and out at the other, but it must goe in at both eares by reuerent and religious hearing, and settle deeply into the heart by faithfull and diligent keeping, and lastly goe out at both hands, by bringing forth fruit with patience. *Simon* the sonne of *Onias* was as a faire Olive tree that is fruitfull, and as a Cypres tree which groweth vpto the clouds. A cypres tree is high, but barren: an olive is fruitfull, but low. So a Christian, must not onely as a cypres tree, reach vp to the clouds by meditation of high mysteries in the Word, but also he must as an olive tree, bring forth fruit with patience. Then hee shall be like *Simon*, neither low, nor barren. But though hee be an olive, yet hee shall be as high as the cypres tree: and though he be a cypres,
yet

yet he shall be as fruitfull as the olive tree. *Noah* is commanded to make a window in the top of the Arke, and a doore in the side of it. A window is for the eye to looke out, a doore is for the whole body to goe out. And in like manner, he that would be good ground, must not onely make him a window for contemplation, as *Daniel* did, at which he prayed thrice a day; but also a doore for action, as *Abraham* did, at which he sat once a day. At the window of contemplation hee must meditate with a very good heart to keepe the Word; at the doore of action he must goe out to bring forth fruit with Patience. The Lord also commanded *Moses* to make a laver with a base, or with a foot. Now the Latine word *Labium* signifies as well a lip, as a laver. So that the laver which washeth must have a base; and the lip which uttereth great knowledge must have a foot to walk according to it: otherwise if knowledg do not stand vpon doing, & vpon fructifying as vpon a foot, then questionles it is footlesse, and so consequently it is bootlesse; and the laver wanting a base, is altogether vnprofitable. The Prophet *Isaiah* is willed to lift

Gen. 6. 16.

Exod 30. 18.

Esa. 58. 1.

vp

Gen. 23. 19.

vp his voice like a trumpeter. Many things sound lowder than a trumpet, as the sea, the thunder, and such like. Yet hee sayes not, Lift vp thy voyce as the sea, or lift vp thy voyce as the thunder; but lift vp thy voyce as a Trumpet. Why so? Because a Trumpeter when hee sounds his Trumpet, he windes it with his mouth, and ho'ds it vp with his hand. And so euery faithfull heart, which is as it were a Spiritual Trumpet to sound out the praises of God, must not onely report them with his mouth, but also support them with his hand. And then indeed holding vp the Word of life with his hand, and bringing forth the fruit thereof with patience, hee shall lift vp his voyce like a Trumpet. The Patriarch *Abraham* buried *Sarah* in the caue of Macpelah; that is, in a double sepulchre. Hee that buries his minde in knowledge onely, without any care of bringing forth fruit, hee buries *Sarah* in a single sepulchre, as *Philo Iudeus* doth allegorize vpon this story: but he that burieth his minde as well in the performance and practice of Religion (which is all in all) as in the knowledge and vnderstanding of it, hee buries *Sarah*

Sarah in a double sepulchre. And so must all wee doe, which are the true children of *Abraham*. For then with *Abraham* burying our spirit in a double sepulchre, we shall with *Elizere* haue a double spirit. A spirit that heareth the Word with a very good heart, and with patience bringeth forth fruit. Neither is this addition (with patience) altogether to be omitted. For though a man cannot heare the Word without patience, nor keepe the Word without patience, yet patience is neuer so requisite, as in bringing forth fruit according to the Word which we haue heard, and kept. Wherefore the holy Ghost saith, *Ye haue need of patience, that after yee haue done the will of God, yee may receiue the promise.* He sayes not, After yee haue heard it with your care, or kept it with your memory; but after ye haue done the will of God, and brought forth the fruit thereof, yee may receiue the Promise. For wherefore did not the stony ground bring forth fruit, but onely for want of patience. They receiued the Word with ioy, and seemed to haue very good hearts for a time; but in time of temptation, for want of patience, they fel away.

Heb. 10. 36.

2

away. Wherefore did not the thorny ground bring forth fruit, but onely for want of patience? After their departure wanting patience to digest their griefes they were choaked with cares, and so brought forth no fruit. Therefore as a

3.

good field must endure many a cold frost and snow, and hard weather in the winter time, before it can yeeld a fruitfull crop in Summer; semblably hee that would be good ground, must possesse his soule with much patience, and continually endure, yea, euen manfully reiect all the motions of his flesh, all the allurements of the world, all the temptations of the deuil, whereby he may be hindred from bringing forth the fruit of good life, according to the holy will and word of God.

4.

He must like a good tree, bring forth good fruit; hee must with *Simeon* be not onely high as the cypresse, but also fruitfull as the oliue: hee must with *Noah* make him not onely a window for contemplation, but also a doore for action; he must with *Moses*, make him a laye with a bafe; he must with *Esay* lift vp his voyce like a Trumpet; hee must with *Abram* bury *Sarah* in a double sepulchre

Septu'chre: in one word, he must alwaies bring forth fruit with patience. *For they onely are good ground which with a good, and a very good heart heare the Word, and keepe it, and bring forth fruit with patience.*

To conclude then, It is not greatly needfull to exhort you with a good heart to heare the Word. Neuer heretofore such diligent hearing in the Court, as now adaies. I dare be bold to say it; Al the preachers in England, in very many years by all their exhortations, could neuer haue done halfe so much good in this kinde, as the onely, holy, and happy example hath done, which we see euery day before our eyes. Neither need ye be greatly put in mind to keepe in mind the Word heard. Memory yee haue enough, vnderstanding enough, knowledge enough, learning enough: When you haue heard a Sermon, you can remember, and repeat, and carry away, and keepe much of it. But this, this is the thing which I must call vpon my selfe, and vpon all you to thinke of, to wit, that we bring forth the fruit of the Word in patience, in temperance, and in all other vertues of a sanctified life. For that Samaritan

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woman

woman did not fill her pitcher at the well, to spill it by the way, but to carry it home full of water, and there to vse it as occasion serued. Here where the Word is preached, is the well of liuing water, flowing forth to eternall life. But this water we must carry away with vs, and keepe it to wash and purge our consciences, to cleanse our wayes, to water the roots of Gods graces in vs continually, that we may bring forth fruit with patience. *Rachel* also, that other holy woman, did not desire the mandrakes so much to hold it in her hand, or to smell to it, as to be made apt thereby to bring forth the fruit of her wombe. To teach vs, that wee must not labour so much to know the Word, that wee may subtilly dispute or discourse of it, as to practise it that wee may shew the fruit of it in the amendment of our liues. Therefore King *David* being ready to redresse diuers things among his people, saith in one of the Psalms, O Lord, teach me goodnesse and knowledge : knowledge, that I may keepe thy Word ; and goodnesse, that I may shew the fruit of it. For I am sure, sayes he, that all my keeping without fructifying,

ing, all my knowledge without goodnes
is to no purpose. Wherefore, O Lord,
giue me goodnesse and knowledge. But
first goodnesse, and then knowledge. Be-
cause indeed a little goodnesse, though
it bee neuer so small, is better than all
knowledge, though neuer so great. One
handfull of goodnesse is worth an hun-
dred headfuls of knowledge. For, *the*
fear of the Lord is the beginning of wisdom,
a good vnderstanding haue all they that doe
thereafter, the praise of it endureth for euer.
A good vnderstanding haue all they that
doe thereafter: Why so? Because an ill
vnderstanding haue all they that doe not
thereafter. They that haue vnderstan-
ding, and doe not thereafter, that is, bring
not forth fruit according to it, they haue
an ill vnderstanding. But they that haue
vnderstanding, and doe thereafter, and
lead their life according to it, such haue
a good vnderstanding. The prayse of
these shall endure for euer. O how high-
ly shall Christ prayse you, how richly
shall he reward you, if you haue a con-
fessionable care to expresse his vertues, and
to be transformed as it were into the o-
bedience of his Word? Then hee shall

say vnto you, *Come ye blessed of my Father, inherit the kingdome of heauen.* For ye haue not onely heard my Word, and kept it as farre as knowledge goes, but also yee haue practised it, and fructified thereby. I was in prison, and yee visited me; I was harbourlesse, and yee lodged me; I was hungry, and you gaue mee meat. These and such other haue bene the good fruits, which haue followed your hearing and keeping of my Word. Therefore now yee shall be prayesd for your well-doing, and for euer ye shal be blessed for your fruit-bearing. Which God grant to vs all for Iesus Christ his sake, to whom with the Father, and the holy Ghost, bee all honour and glory, power and prayse, dignity and dominion, now and euermore. Amen.

**A FUNERAL
SERMON,**

Preached in S. MARIES.

May 10. 1605.

PSAL. 32.6.

Surely in the flood of many waters they
shall not come neere him.



He principall scope of
the Prophet in this
place is to prone that
the righteousness, &
to the blessednesse of
man, consists onely in
the free forgiveness of

his finnes, and gracious imputation of Christs merits. His argument may be framed thus; that which the whole Church and every godly man therein hath ever especially prayed for in all afflictions and

N 3

trou-

[illegible]

troubles, that is happinesse: But for remission of sinnes euery godly man will pray in time of tribulation: Therefore this is the felicitie of the faithfull. To confirme this reason more fully, hee setteth downe, first, the circumstances going before the prayer; For thus shall euery one that is godly make his prayer vnto thee in a time when thou maist be found. Then, the forme of the prayer it selfe; Thou art a place to hide me in, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliuerance. Lastly, the effect following the prayer; Surely in the flood of many waters they shall not come nere him.

Prayer is the true sacrifice of Faith; The efficacy whereof is briefly, but pithily set downe to the Hebrewes. And I haue spoken else-where somewhat largely of this point. Now but a word onely to make a fit entrance into this Sermon. Take it therefore thus: The effects of prayer heretofore haue beene wonderfull. Prayer hath set downe hailestones from heauen, to ouercome five Kings with their armies. Prayer hath shut vp the windowes of heauen, that it should not

Go offering of
prayer

Prayer and its effects

not raine; and againe hath opened them
that the earth might giue her increase.
Prayer hath stayed the swift course of
the Sunne, and caused it to go backward
interne degrees. Prayer hath held Gods
hands that he could not strike when hee
was ready to plague his people. Prayer
without any other helpe or meanes hath
throwne downe the strong walls of Je-
richo. Prayer hath diuided the sea, that
the floods thereof could not come neere
the Israelites. In this place it deliuereth
the faithfull man from all the dangers of
this world. *Surely in the flood of many wa-
ters they shall not come neere him.*

The summe is this; That no calami-
ties of this world, no troubles of this
life, no terrors of death, no guiltinesse of
sinne can bee so great, but that a godly
man by meanes of his faith and felicitie
in Christ shall wade out of them well e-
nough. For howloeuer other things goe,
still he shal haue such a solace in his soule,
such a comfort in his conscience, such a
heauen in his heart, knowing himselte
reconciled to God, and iustified by faith,
that *Surely in the flood of many waters they
shall not come neere him,*

N 3

Which,

*Which is a true witness
in his mouth, not
honesty of his life,
not for many of his
not the witness of his
man do not speak by
that godly man of
by words of his
and clearly in his
shall not come neere him.*

Which, that it may the better appeare, I shall desire you to obserue two things: The danger: the deliuerance. The danger is in these words; *In the flood of many waters.* Where the tribulation that the godly man is subiect to in this life, are likened, First to waters: then to many waters: thirdly, to a flood of many waters; *In the flood of many waters.* The deliuerance is in these words; *Surely they shall not come neere him.* Where the deliuerance of the godly man hath three degrees also. First they shall not come neere; secondly him, *They shall not come neere him:* then Surely, surely they shall not come neere him. *Surely in the flood of many waters they shall not come neere him.*

First, the afflictions of the faithfull are likened to waters. Fire & water haue no mercy we say. But of the two, water is the worst. For any fire may be quenched with water, but the force of water, if it begins to be violent, cannot by any power of man be resisted. *Cannus* who was King of England, Scotland, Denmarke, Norway, and a great part of Suevia. all at once, sitting at a low water vpon the Thames shoare, commanded the water not

not to come near him. But notwithstanding his commandement, the water returning & flowing again, as that in *Ezekiel*, which came to the ankles, then to the knees, and yet higher to the necke, so neuer left rising till it came vp neere him, and wet him. Then turning about to his Noble men that were there attendant on on him, he said, You call me your Soueraigne Lord and Master, and yet I cannot command this little channell of water to keep aloofe off from me. Whereupon he went immediately to Westminster, and with his owne hands set his Crowne vpon the Crucifixe there, and could neuer be perswaded after to weare it vpon his owne head. This experience that *Cannus* so mighty a King made, doth directly proue, that no man but God onely can set barres and doores against the water and say; Hitherto shalt thou come, but no further, and here shalt thou stay thy proud waues. The afflictions of the righteous therefore being here compared to waters, must needs bee very violent. For thus the Psalmist saith, *Thine indignation thyb hard on mee, and thou hast vexed mee with all thy waues.* And

Ezech. 47. 2.

Iob 38. 11.

Psal. 88. 8.

And God himfelfe ; *I will powre out my wrath upon thee, as water.* So that the security and felicity of the faithfull man is invincible. He may be often in danger of tribulations as of great waues or waters, but they shall neuer ouerwhelme him : *Surely in the flood of many waters they shall not come neere him.*

But these our tribulations which are waters, are also many waters. Our common prouerbe is, *Seldome comes sorrow alone.* But as waters come rouline and wauing many together: so the miseries of this life. The Prophet *Ezekiel* saw the roule of a booke written within and without, and there was written therein, Lamentations, and ^{mourning} singing, and wo. The booke is written within and without, to shew that many are the troubles of the righteous, both inward and outward. And it is two to one, if any thing befall vs, it is rather an ill hap than a good hap; Seeing for one singing there is in the booke a double sorrowing, lamentations and woe. Or if wee read as some translate it, Lamentations, and mourning, and woe, then it is yet more plaine, that in this world many troubles as many waters

*Splendore conuerso
644. w alone*

Ezek 2. 10.

Et scripturam
coerat lamen-
tationum, Iu-
gubrisq; car-
minis & vae.
Tremell.

of the faithfull.

ters come one in the necke of another, no earthly ioy or comfort comming betweene. This the good King greatly complaineth of, *One deepe calleth another because of the noyse of the water-pipes, all thy floods and stormes haue gone ouer mee.* And Iob, *He hath giuen me one wound vpon another, and he hath runne vpon me as a gyant.* And Saint Paul, though in one place hee write God shewed mercy toward him, that he should not haue sorrow vpon sorrow, yet oftentimes elswhere he speaketh of his owne manifold dangers. *I suffered thrice shipwracke, sayes hee; night and day haue I bene in the deepe sea. In iourneying I was often, in perils of water, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the City, in perils in the wildeernesse, in perils in the sea, in perils among false brethren.* Thus we see how many waters the godly man is subiect to in this life. For one ioy he hath at least two sorrowes, if hee haue no more: one deepe calleth another; one wound bringeth another: he hath sorrow vpon sorrow; perils vpon perils. Many waters, many dangers. Neuerthelesse, *Surely in the flood of many wa-*

ters

195

many waters
many waters
one in the necke of another
Psalm 124.7.

Iob 16.14

Phil. 2.37.

2 Cor. 11. 26.

gers they shall not come neare him.

Thirdly, the dangers of this life, are as a flood. The very naming and mentioning of flood must needs be very terrible, euer since *Noahs* flood destroyed the whole world, For euen as a horse or a mule of whom the Prophet a little after speaketh in this Psalm, hauing beene once well lashed with a whip, doth euer after feare if he heare but the bell which is tyed to the whip : so man since the world was so well scoured and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life bee nothing else but a flood of many waters, yet nothing in the world may more fitly be so called then our going out of the world. This indeed bringeth with it a flood of many waters, and an Ocean sea of infinite cares. *Aristotle* writeth that nothing is so terrible as death, which *Antiochus* feeling sensibly in himselfe, cryeth out thus, Oh into what aduersity am I come, and into what floods of misery am I now fallen? He addeth the reason anon after; For I must dye with great sorrow in a strange land. What speak I of a wicked

Noahs flood

Verf. 9.

the power of death

1 Mac. 6. 11.

Antiochus

ked tyrant? Holy men often are in great perplexity at the time of their departure. S. Hieron writeth of *Hilarion*, that being ready to giue vp the ghost, he said thus to his soule; Go forth my soule, why fearest thou? go forth, why tremblest thou? Thou hast serued Christ almost these 70. yeares, and dost thou now feare death? Christ himself also feeling that he was compassed about with the sorrowes of death, began to be afraid, and to be in great heavinesse; and he said moreouer, *My soule is very heavy euen to the death.* I know well, Christ was afraid without sinne. nay with great comfort. For hee prayeth thus, *Not as I will, but as thou wilt,* And againe, *Into thy hands I commit my spirit.* This then was his comfort, that the Iewes could doe nothing in putting him to death, but as S. Peter testifieth, that only which his father both by his counsel and will hath decreed, and by his hand hath ordained. *Hilarion* also that holy ancient Father comforteth himselfe with this, that hee had serued Christ almost seuentie yeares. Other children of God haue had other comforts, and all haue this, that both in life

and

Hier. in vita
cius
Hilarion:

Christ mine self.

Mark. 14.33.

Christ is true comfort
 his death is our redemption
 1. Cor. 1. 21:
 Rom. 8. 9:

and in death they are happy in Christ. Howbeit seeing many holy Christians, and euen Christ himselfe feared death, it remaineth that death simply, and in it selfe considered, is a flood of many waters. But yet the faithfull man euen in death is out of all danger, Surely in the floods of many waters they shall not come neere him.

Thus much for the first part, which is the danger; In the flood of many waters. The second part followeth, which is the deliuerance; Surely, they shall not come neere him.

First, they shall not come neere. They, that is, The waters shal not come neere. The holy Church and euery member thereof is likened to a house built vpon a rocke: Vpon which though the winds blow, and the floods bear, yet it cannot be throwne downe, because it is built vpon a rocke. So that the floods which shake it, can neuer come neere it to ouerthrow it. The same may be said of the ship couered with waters. It might well float, but it could neuer be drowned. For as soone as the Disciples cryed vpon Christ to saue them, presently there followed

Mat. 7. 25.

Thom. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 8. 24.

lowed a great calme. Therefore Luther
when his life was sought of all the world
in a manner, translated the Psalme Deus
nostre refugium. into dumbe meeter, and
caused it to bee sung in all the reformed
Churches. God is our hope and strength,
a very present helpe in trouble. Therefore will
we not feare though the earth be moued, and
though the hills be carried into the midst of
the sea. Though the waves thereof rage and
swell; and though the mountaines shake at
the tempest of the same. Saint Peter the A-
 postle began to sinke, but he sunke not
 right downe: Christ was ready at hand
 to helpe him. For as soone as hee saw
 himselfe in present perill and danger,
 forthwith hee cryed, Master saue mee.
 Saue me, O God, for the waters are come in
 euē vnto my soule. I sticke fast in the deepe
 mire where no ground is, I am come into deepe
 waters, so that the floods runne ouer mee.
 Take me out of the mire that I sinke not, and
 out of the deepe waters. Let not the water-
 flood drowne me, neither let the deepe swal-
 low me up; and let not the pit shut her
 mouth vpon me. Saint Paul likewise suffe-
 red shipwracke, but lost not by it one
 haire of his head. Whereby we may see
 the

*Luther's hymn ball
most famous
Plat. 46. 1.*

*St. Peter's Epistle
10
to the Church of Rome*

Pla. 69. 1. & 35

Acts 27. 34.

St. Paul's Epistle

1st

1 Tim. 1. 19.

the absurdity of the Papists. They would proue that iustifying grace may be lost, because some haue made shipwracke of faith. But if we should grant them that the Apostle speaketh of iustifying not of historical faith, yet we haue the helpe of a second answer. To wit, that shipwrack is one thing, and drowning another. Therefore faith which is wracke, is not by and by drowned. For it may happen to suffer shipwracke as *S. Paul* did, and swimme out safe to the shore. But this is but a touch by the way. Meane season we see how safe and secure the faithfull man is in Christ. He is a house to which the floods may come neere to shake it, but neuer to throw it downe; hee is a ship, which the waues may come neere to tesse it, but neuer to turn it ouer: euen as *S. Peter* began to sinke, but stil kept vp his head: and *S. Paul* suffered shipwrack but was not a haire the worse for it. *Surely in the flood of many waters they shall not come neere him.*

Secondly, *Him*. They shall not come neere him. This word must in no case bee omitted. It helpeth vs to answer a very strong obiection. For it may bee said.

said, Many holymen haue lost their goods
haue suffred great torments in their bo-
die, haue beene troubled also in minde ;
how then did not the floods of many
waters come neere them? The word *Him*
helpes vs to answer. The very Philoso-
phers themselues reckoned their goods
pertained no more to them, then, bee it
spoken with reuerence and regard, the
parings of their nailes. *Zenon* hearing
newes he had lost all he had by sea, said
only thus; Thou hast done very wel For-
tune to leaue me nothing but my cloake.
Another, called *Anaxarchus*, when as
Nicocreon the tyrant commanded hee
should bee beaten to death in a mortar,
spake thus to the executioner; Beat and
bray as long as thou wilt *Anaxarchus* his
bag or satchell (so he called his owne bo-
dy) but *Anaxarchus* thou canst not touch.
Yet these making so small reckoning of
their goods and body, set their minde
notwithstanding at a high rate. The
minde of a man, is himselfe, say they.
Hence it is that *Julius Caesar*, when *Amy-
clas* the Pilot was greatly afraid of the
tempest, spake to him thus, what meanest
thou to feare, base fellow, dost thou not
O know

oblation

inimicus

Zenon

Bene facis
fortuna cum
ad pallium
nos compellis

Anaxarchus

Mens cuius-
que is est
quisque

Julius Caesar

Cæsarem ve-
his.

know thou carriest *Cæsar* with thee? As if he should say, *Cæsars* body may well be drowned, as any other mans may, but his minde, his magnanimitie, his valour, his fortitude can neuer bee drowned. Thus farre went Philosophy; but Diuinity goeth a degree further. For Philosophy defineth Him, that is a man, by his reason, and the morall vertues of the minde: But Diuinitie defineth a Christian man by his faith and his coniunction thereby with Christ. Excellently saith Saint *Austen*: Whence comes it that the soule dyeth? Because faith is not in it. Whence that the body dyeth? Because a soule is not in it. Therefore the soule of thy soule is faith. So that if we would know what is a faithfull man, wee must define Him, not by his naturall soule, as he is reasonable, but by the soule of his soule, which is his faith. And when we easily answer the obiection, that a flood may come neere a faithfull mans goods, neere his body, neer his reasonable soule, but to his faith, that is, to Him, it can neuer come neere. For if you speake of the life and essence of him, that it is faith the Prophet also witnesseth; *The iust*
shall

Tract. 49. in
Iohan.
Vnde mors in
anima? quia
non est fides
Vnde mors in
corpore? quia
non est ibi a-
nima. Ergo a-
nimæ tuæ a-
nima fides est.

shall live by faith. And the Apostle, Now I live not, but Christ liveth in me; but that I live, I live by faith in the Sonne of God, who loved mee, and gave himselfe for mee.

And he that was wiser then all the Philosophers, determineth this point thus; *The summe of this matter when ye haue heard all, is this; Feare God, and keepe his commandments; for this is all of man.*

All of man, what's that? All of man which will hold out against all floods of many waters: For the goods of man may be gotten away by forged caullation: the body of man may be weakened by sicknesse: the soule of man and the faculties thereof, as memory, wit, and such like, may be impaired by age, but faith in Christ, the feare of God, a care to keepe his Commandements, is all of man, which no floods, either in life or in death can over-whelme. All of man wherein man ought to employ himselfe while hee is alive, and without which, man is but vanity when he is dead; but with which, man both in life and death is most blessed. For if this be the summe of all, then of any thing but this there is no reckoning at all to be made. *I have*

O 2

praised

Abakuck.
Gala 20.

Ecclesi. 12. 23.

The goods of man:

The goods of a man:

The goods of man and
the goods of his

faith in Christ, the
feare of God, a care

to keepe his Commandements

is all of man, which no floods, either in life or in death can over-whelme.

Luke 22. 32.

Matth. 16. 18.

Cant. 8. 7.

Rom. 8.

prayed for thee, saith our Saviour, that thy faith should not faile, and the gates of hell shall not preuaile against thee. For loue is strong as death: searousie is cruell as the grane: the coales thereof are fiery coales, and a vehement flame. Much water cannot quench loue; neither can the floods drowne it: Euen as Paul also glorieth, that nothing can separate him from the loue of God which is in Christ Iesus. Wherefore seeing the godly man is so inuincible, that neither the gates of hell, nor the flood-gates of many waters can preuaile against him; Surely in the flood of many waters they shall not come neere him.

In the last place must be considered the assurance, Surely. For if both liuing and dying my felicity bee most certaine in Christ, & yet I know not so much, what comfort can I gather thereby? Now in all aduersities this is my greatest ioy, that the fauor of God which is most constant in it selfe, is fully assured alto to me. For, I know that my Redeemer liueth. And if I be iudged, I know I shal be found righteous. And I know whom I haue beleeued, and I am sure. In one word, I am Surely

Surely perswaded, that neither life, nor death, nor any thing else can separate vs from Christ. Nay, in all the flood of waters we shall be more then conquerours. They shal not come nere to conquer vs: But rather we shall conquer them. Yea, that which is strangest of all, Surely we shall be more then conquerors ouer the. Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in it. Not in him, as it is ill translated in the English, but in it; that is, In the very warre it selfe. I will not feare. Nay I will be of good hope. Yea, Surely in the very warre will I hope and trust. For euen as a building made arch-wise, the more weight is laid vpon it, the more strong still it is: so the more force and strength is brought against mee, the greater triumph and victorie I shall haue. Therefore I will not bee afraid of tenne thousand of the people, that haue set themselues against mee round about: For a thousand of them shall fall at my side, and tenne thousand at my right hand, but they shall not come neare mee. The Arke in the flood was not drowned, as

Rom. 8. 37.

Psal. 17. 3.

Psal. 3. 7.

Gen. 7. 18.

Exod. 14. 22.

Iam. 1. 2.

Rom. 5.

2 Cor. 4. 9.

other things were, but floated vpon the waters. Yea, the higher the waters encreased, the higher Surely for that did the Arke still arise. Likewise the red sea did not hinder the Israelites passage, but opened an easie way to them. Yea, Surely it was moreouer as a wall to backe them against all their enemies. The words of Saint James are very plaine, *My brethren, count it exceeding ioy when you fall into diuers temptations.* Tentation of it selfe doth vexe and disquiet a man. But to the godly it is a ioy. As we read else-where, That they which are iustified by faith haue peace, nay, haue easie access to God, and great ioy in tribulations. But the Apostle adding, that this ioy is not common or ordinary; but Surely exceeding ioy raiseth vp the amplification as high as may be. Whereunto Saint Paul also accorderh; *We are afflicted on every side, yet wee are not in desire: in pouerty, but not overcome of pouerty; we are persecuted, but not forsaken; cast downe, but we perish not.* Here he pro-ueth directly, that the flood commeth not neere the faithfull. But where is the Surely? It followeth in the same Epistle;

A.

2 Cor. 6. 10.

As dying, and behold we live : as chaffened, and yet not killed : as sorrowing, and alwayes reioycing : as poore, and yet making others rich : as having nothing, and yet possessing all things. O the security and felicity of the faithfull ! For his faith maketh life of death ; ioy of sorrow ; riches of pouerty. What shall I say more ? or what would you haue me say more, then as the Apostle saies? It makes all things of nothing. *As having nothing*, sayes he, *and yet possessing all things.* But the speciall thing to be noted in this sentence is, *As dying, and behold we live.* For they import, that death is no death, but as it were death, an image, or a shadow of death : being indeed life, and Surely a better life, and more immortall then we had here. Therefore he sayes, *Behold we live :* to shew, that by death the faithfull liue a life wherin there is some great specialty and excellency worthy indeed to be beholdded and regarded. As if hee should say, *Behold we liue, Behold wee liue a more happy life, then euer we liued in our life.* Saint *Augustine* often commendeth the saying of his master, Saint *Ambrose*, when he was ready to dye. Speaking to

Non ita vixi
inter vos, vt
me pudeat vi-
uere: nec mo-
ri timeo, quia
bonum domi-
num habemus
Pontius in fi-
ne vite eius.

Stulco and others about his bed; I haue not liued so among you, saith he, that I am ashamed to liue longer if it please God: and yet againe I am not afraid to dye, because wee haue a good Lord. Hee doth not say, Mine owne goodnesse puts me out of feare, but Gods goodnesse. This goodnesse of God makes mee quiet in my conscience, and secure in soule, yea- dy to embrace death whensoever it com- meth. Wherefore Surely is fitly added. For afflictions as waters doe not ouer- come the faithfull. Nay they come not neere him. But contrariwise the faithfull conquereth afflictions. Yea Surely he is in them all more then a conquerour. In warre he is not afraid: rather he great- ly hopeth. And Surely euen in the very warre he hopeth. The flood of waters commeth not neere to drowne the Arke, but lift it vp: And so much higher Sure- ly the Arke still riseth, as the flood ri- seth. The sea stayeth not the Isralites passage, it is a dry land for them to march on. As a wall moreouer to backe them from all their enemies. Tentation not onely is no matter of sorrow, but al- so on the other side of ioy, and Surely of great

great ioy. Death is no death, but a life, and Surely such a life, as onely of it wee may say, Behold we liue. So happy both in life and death is the faithfull man: *Surely in the flood of many waters, they shall not come neere him.*

To conclude then; No calamitie or aduersity can possibly disleuer that coniunction which faith maketh of euerie godly man with Christ. For feeling the remission of his sinnes assured and sealed vnto him, hee contemneth not onely the workes of the world, and dismayments of his conscience, but euen the very feares and terrours of death.

This our deare brother Master *Edward Liuely*, who now resteth in the Lord, lead a life which in a manner was nothing else but a continuall flood of many waters. Neuer out of suits of law, neuer ceasing disquieters of his studie. His goods distrained, and his cattell driuen off his ground, as *Iobs* was. His deare wife being not so well able to beare so great a flood as he, euen for very sorrow presently dyed. A lamentable and ruefull case. So many children to hang vpon his hand, for which hee had neuer main-

maintenance, neither yet now had stay,
 his wife being gone. Well, but that
 sorrowfull time was blowne ouer. Hee
 was appointed to bee one of the chiefeft
 Translators. And as soone as it was
 knowne how farre in this trauell hee
 did more than any of the rest, he was
 very well provided for in respect of li-
 uing. For which my L. his Grace of
 Canterbury now liuing, is much to be
 reuerenced and honoured. But being so
 well to passe both for himselfe and for
 his children, suddenly he fell sicke. Hee
 was taken with an Ague and a Squinsey
 both together. And the more vsuall that
 was, the lesse dangerous was this ac-
 counted, but the euent shewes the con-
 trary. For the Squinsey being both by
 himselfe and his friends not greatly re-
 garded, within foure dayes tooke away
 his life. These were many waters, and
 diuers tribulations. Besides a thousand
 more, which I cannot now stand to re-
 peat. Yet he carried himselfe so in life
 and death, as these waters seemed not
 once to come neere him. Hee was pro-
 fessour of the Hebrew tongue in this
 Vniuersitie thirty yeares. (As his father
 in

in law, *D. Larkyn*, had beene professor
of Physick five or six and thirty yeares.)
Which tongue, howsoever some account
of it, yet ought to be preferred before
all the rest. For it is the ancientest, the
shortest, the plainest of all. A great
part of wildome, as *Plato* sheweth, is
in the knowledge of true Etymologies,
These in other tongues are vncertaine,
in this taking out of the naturall quali-
ties of euery thing that is named. Inso-
much as when any man hath found the
Hebrew Etymologie, then hee neede
seeke no further. Besides, all the Scrip-
ture written before the birth of Christ,
except a few Chapters of *Daniel* and
Ezra, were written in Hebrew. And
the Rabbines themselues, though they
haue no small number of fables and lyes
in them, yet diuers things they haue,
notwithstanding, fit for the opening of
the old Testament. Therefore though
a man cannot read the Rabbines, yet
vnlesse hee can vnderstand handsomely
well the Hebrew text, hee is counted
but a maimed, or as it were but halfe a
Diuine, especially in this learned age.
Lastly, diuers learned men are of opinion

In Cratylus.

to whom I very willingly assent, that the holy tongue which was spoken in Paradise, shall be eternally vsed in the heauenly Paradise, where the Saints shall euer extoll and praise God. But this worthy professor deceased, got him great credit, as well by the continuance, as by the holinesse of his profession. For hee was not a professor for one or two yeares, as others are, but full thirty yeares together. *Nathan Cyrenus* writeth, that in Prage, an Vniuersitie of Bohemia, where *Iohn Hus*, and *Hierome* of Prage professed, that they that haue continued professors for the space of twenty yeares together, are created Earles and Dukes both together. And therefore their stile is to bee called *Illustres*, whereas they which are singly and simply but ouely either Earles or Dukes, are called *Speſtabiles*. Neither maketh it any matter that they haue no reuenewes to maintaine Earldomes or Dukedomes. For they haue the title notwithstanding euen as Suffragans haue of Bishops. Our good brother hauing no such profit or dignity propounded vnto him, but contenting himselfe with his stipend, spent halfe his life in this

In Itineratio
p. 44.

this place: For he was vpon threescore
 yeares old when hee dyed. He wrote a
 booke of Annotations vpon the first five
 small Prophets, dedicated to that great
 patron of learning, and learned men, Sir
Francis Walsingham. Wherein diuers spee-
 ches and phrases of the Prophets are
 compared with the like in Poets & Ora-
 tors both Greeke and Latin, and many
 notes neither vnpleasant nor vnprofitable
 to be read, are set out of the Rabbins. But
 in mine opinion he tooke greatest pains
 in his Chronologie, which he dedicated
 to Doctor *John Whigist*, the Reuerend
 late Arch-bishop of Canterbury. This
 booke indeed is full of hidden learning,
 and sheweth infinite reading in stories.
 I asked him within this little while,
 whether he had written no more books:
 Hee told mee hee had, but printed no
 more, because he had no time to peruse
 and perfect them for other businesse.
 Now by businesse he meant, I weene,
 especially his study & care to performe
 well his taske in the translation. Where-
 in how excellently he was imployed, all
 they can witnesse who were ioyned with
 him in that labour. For though they be
 the

the verie flower of the Vniuersity for the knowledge of the tongues, yet they will not be ashamed to confesse, that no one man of their companie, if not by other respects, yet at leastwise for long experience and exercise in this kinde, was to be compared with him. For indeed hee was so desirous that this businesse begunne by the commandement of our most gracious Soueraigne King *James*, should bee brought to a happy end, that oftentimes in many mens hearings, hee protested he had rather dye, then be any way negligent herein: Which as some thinke by all likelihood came indeed so to passe. To wit, That too earnest studie and paines about the Translation, hastened his death, and brought it on sooner. Now as hee liued so, in his profession, in his writings, in his translating, as though all the floods of many waters had neuer com'n' neere him: euen so also he dyed. During the short time of his sicknesse, hee carried himselfe, as alwayes before, humbly, mildly, quietly, constantly. One of his louing friends standing by his bed, and saying, *M. Linely*, I pray God you may haue

haue patience, and hope, and especially
faith vnto the end. Hee lifting vp his
hands, said heartily and cheerefully, A-
men. Little he vsed to speake, and more
he could not say, for the paine and impe-
diment of his squinsy. Which though
it made a speedy end of him, as the A-
poplexy did of the good Emperour *Va-*
lentinian, yet how could any death bee
sadden to him, whose whole life was no-
thing else but a meditation of death, and
whom the Lord whensoever hee came,
might finde doing his dutie? Where-
fore no reason we should lament his de-
parture out of this world. He liued bles-
sedly, he dyed blessedly in the Lord. Ra-
ther, you Reuerend and Learned Vni-
uersity-men, lament for this, that you
haue lost so famous a Professour, and so
worthy a Writer. Lament you Transla-
tors, being now depriued of him, who
no lesse by his owne merit and desert,
then by the priuilege of his place, was to
order and ouersee all your trauels. La-
ment you poore orphans, eleuen poore
children of you, which hee left behinde
him, as Christ ascending left eleuen Dis-
ciples, bereaued of your kind and deare
Father,

Father, destitute of necessities for your maintenance, to seeke of all helpe and means, but onely (as poore folke vse to speake) such as God and good friends shall prouide. Lament, lament all of you, of the Towne as well as of the Vniuersity, because our Schoole hath lost such a singular ornament of this age, because our Churches haue lost such a faithfull and sincere seruant of Christ. Questionlesse, as it should seeme by the taking away of this man, Almighty God is greatly angry with vs all for our sins. Christ Iesus our Mr. as though he meant no more to care for vs, seems to lye fast asleep in the ship, while we most miserably in the flood of many waters are turmoiled and tossed. Wherefore let vs in time cry aloud, and awake him with our prayers. Or rather indeed he is not asleepe, but awake already. We haue awaked him, not with our prayers, but with our sinnes. Our sinnes haue cried vp to heauen. And the Lord being awaked, as a Gyant comes forth against vs, and as a mighty man refreshed with wine. For not onely those are waters which are in the channell, or in the sea, but as waters are here vnder-

vnderstood, euen those fires are waters, those fires I say, which very lately awaked vs at midnight, and affrighted vs at noone day; which raged on the South side, and anon after on the North side of the Towne. It was but a few mens losse, but it was all mens warning. And what? Shall we make nothing of this, that one kind of disease deuoureth vp the Townsmen, another the Schollers? This is now the tenth course of Schollers, which within this moneth hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two Schollers haue dyed in a whole yeare out of all Colledges, it hath beene accounted a great matter. This and such like grieuous iudgments, beloued, doe plainly declare, that the Lord being awaked with the cry of our sinnes, is grieuously displeased and offended at vs. Wherefore let vs yet now at the length in the name of God, rowse vp our selues, and awake out of our deadly sinnes. Let this that our holy brother did so suddenly in a manner fall asleepe, be a loud *O yes*, as it were, to awake vs all. Let euery one of vs amend one,

p iudge

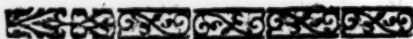
iudge one, accuse one, condemne one, that wee bee not all condemned of the Lord. Let euery one of vs I beseech you cry vp to heaven for mercy, and say with *Dauid*, *I haue sinned, and done wickedly.* Or with *Ionas*, *Take mee, for I know that for my sake this great tempest is vpon you.* Then our most mercifull Father shall blesse vs all, as hee hath donethis holy Saint, both in our life, and in our death, by the pardoning of our offences, and couering all our finnes, with the bowels and blood of Christ. And though in this world we be euer subiect to a flood of many waters, yet hee shall draw vs still out of many waters, as he did *Moses*. Surely in the flood of many waters, no more then they did to *Ionas*, they shall not come neere vs. Neither onely shall wee bee safe in the flood of death, but also in the flood of the day of iudgement: For that also is a flood, and a terrible fearefull one too. To wit, not of water, but of fire. As it was in the dayes of *Noah*, so shall it bee at the comming of the sonne of man. In the first flood they which had not an Arke, ranne vp to the tops of houses, to the tops of trees

trees, to the tops of mountaines; because they desired to hold vp their heads about the still rising raging water. In the second, they which are not found in Christ, shall say to the mountaines, Fall vpon vs: and to the canes, Couer vs, and hide vs from the wrath of the Lambe. Then they shall be glad to creepe into euery hole and corner, that they may auoyd the burning of fire. But wee that confesse our sinnes, and forsake the same, shall lift our heads to no other mountaine, but to Christ from whom cometh our saluation: wee shall desire to be couered with no other rocke, but onely with that out of which came the blood and water of life. For neuer did *Noahs* flood so cleane wash away al wicked men from the face of the earth, as the blood of Christ shall purge vs from all our sinnes, and present vs blamelesse before the face of our Father, onely if wee bee faithfull vnto death: For then the next thing is felicity, and the crowne of life. Which God for his mercy sake grant vs all, that as wee make no doubt, but this our holy brother now triumpheth with Christ; so all and euery one

of vs, after we haue waded through this world as a flood of many waters, may inherit that kingdome of glory, which our loning Lord Iesus hath purchased for vs with his deare blood : to whom with the Father, and the Holy Ghost, bee all honour and glory, now and for euermore : *Amen.*



A





A SERMON
Preached at *White-hall*
before the King, on tues.
day after *Lo-Sunday*.

1604.

2 COR. 3. 18.

*But all we, with open face, behold as in a
glasse the glory of the Lord, and are
transformed into the same image,
from glory to glory, as by the spirit
of the Lord.*



The old Testament, and
the new Testament,
in summe & substance
are al one. Christ Iesus
the very sum and sub-
stance of them both
in himsele is one and
the same, yesterday, & to day, & for euer.

P 3

Those

^a Ezck. 1. 16.

^b Exod. 25. 20

^c Elz. 6. 3.

Those mysticall wheelles, which ^a *Ezekiel* sees in a vision, are one within another. After the same sort, there is Gospell in the Law, and there is Law in the Gospell. One wheelle is within another: one Testament is within another. For neither is the Law so full of threatnings, but that it hath some comforts in it: neither is the Gospell so full of comforts, but that it hath some threatnings in it. So that the Law is nothing else but a threatning Gospell; and the Gospell is nothing else but a comfortable Law. The two Cherubims ^b, which shadow the mercy-seat, haue their faces one toward another. In like manner, the two Testaments which shadow out Christ the true mercy-seat vnto vs, haue their faces one toward another. For the old Testament looketh forward toward the new, which is come: and the new Testament looketh backward toward the old, which is past. Those glorious Seraphims ^c which sing *Holy, Holy, Holy*, doe call to one another. So the Law and the Gospell, lauding him alone, which is the holy one of God, doe call to one another. *Behold the Lambe of God, which taketh away the*

the finnes of the world. There the Law calls to the Gospell, when *Iohn* commends Christ. Among them that haue beene borne of women, there hath not risen a greater than the Baptist. Here on the other side, the Gospell calls to the Law, when Christ commends *Iohn*. Whereupon also commending his Sponse d, hee sayes, *Thy two breasts are like two young Roes, that are twins, feeding among the lillies.* The two breasts of the Church are the two Testaments; out of which we that are the children of the Church, suck the pure milke of the Word of God. These Testaments feed among the lillies. Because they treat and discourse especially of Christ, who sayes, *I am the Lilly of the valleyes.* These Testaments also are like two young Roes, that are twins. Because twins, (as wee read of *Hippocrates* twins) when they goe, they goe together; when they feed, they feed together. And after the same fashion, the two Testaments, being the two breasts of the Church, goe together, and feed together, like two young Roes that are twins, feeding among the Lillies. The Prophet *Zacharie* sees in a vision, two
olius

d Cant. 4. 5.

e Zach 4. 12.

olive trees which through two golden pipes empty themselves into the golden Candlestick. This golden Candlestick shining continually, and giving light to every one that came into the Tabernacle was a figure of that light which lighteth every one that cometh into the world. And even as the light of that candlestick, was alwayes maintained only with the oyle, which dropping from the olive trees, and distilling through the golden pipes, was conveyed into it : so, Christ shineth in our hearts, only by the light of his Word ; and the two Testaments, are, as it were, two golden pipes, flowing forth, and streaming both together, whereby the oyle of all gladnesse and goodnesse is powred into vs. Wherefore, it is manifest, that the old Testament, and the new Testament, as *Ezekiels* wheeles, are one within another. Yea moreouer, as those Cherubins, they looke one toward another: as those Seraphims, they sing one to another: as those young Roes, they feede both together : as those golden pipes, they flow forth both together. And therefore, as there are two Cherubims, and yet but one object
tha

that they both looke vpon, which is the Mercy-feat; as there are two Seraphims, and yet but one song that they both sing, which is the Holy; as there are two roes, and yet but one food that they both feede vpon, which is the Lillie; as there are two pipes, and yet but one vessell that they both flow into, which is the golden Candlesticke; so, there are two Testaments, and yet but one summe and substance of them both, which is Christ. Christ the onely Mercy-feat; the onely Holy; the onely Lillie; the onely golden Candlesticke.

But now, though these two Testaments agree together thus in Christ, whom S. Paul calleth, *Ανακεφαλαιώσιν*, the recapitulation, or the abridgement of them both; yet, if it will please you to consider the diuers dispensation of them, you shall in this whole verse obserue six differences betweene them. And euery difference is dignity. Euery difference of the Gospell from the law, is a dignitie of the Gospell about the Law.

The first difference is in these words, *But all vs.* In the time of the old Testament very few did behold the glory of the.

a Luk 1.10.

the Lord. When the Law was giuen, on-
ly *Moses* might come vp to the top of
the mount, all the people stood below.
Which custome continued euen vntill
the comming of Christ. For when in-
cense was offered, ° onely *Zachary* went
into the Temple, all the multitude stood
without. But suppose more men then
Moses or *Zachary* did at that time be-
hold the glory of the Lord, yet certainly
more Nations then the Iewes did not
behold it, The Iewes onely were Gods
peculiar people: As for the Gentiles they
were suffered to walke in their owne
wayes. *The Lord shewed his Word vnto Ia-
cob, his Statutes and Ordinances vnto Israel.*
*He dealt not so with any other Nation, nei-
ther had the heathen knowledge of his Law:*
which likewise continued euen vntil the
comming of Christ. For when a wo-
man of Canaan cryed so to our Saniour,
saying, *Haue mercy on me;* hee answered
her, *I am not sent but to the lost sheepe of*
the house of Israel. Yea, not onely hee
himselfe denyed mercy to the Gentiles,
but also hee charged his Disciples for a
time to shew no mercy on them. *Goe*
not into the way of the Gentils, sayes hee ^b,
and

b Mat. 10. 5.

and into the Circis of the Samaritans enter ye not: but goe rather to the lost sheepe of the house of Israel. So that it was but one man onely among all the people, namely, Moses, or Zachary: or, to take it at the very highest, it was but one people onely among all Nations; namely, the Jewes, or the Israelites, which did in the time of the old Testament behold the glory of the Lord.

But all we, now all we, with open face behold as in a glasse the glorie of the Lord. Then, they did sing *c Notus in Iudaea Deus, In Iewry is God knowne, his name is great in Israel.* But now we sing, *d Laudate Dominum omnes gentes; O praise the Lord all ye heathen, praise him all ye Nations.* Then, no vncircumcised stranger might eat the Pascheouer, *c* only those might eat it which were borne in the Land. But now, all wee that are otherwise strangers from the Commonwealth of Israel haue an altar *f*, and being circumcised with Circumcision made without hands, wee may all of vs eat the Easter-lambe, which hath bin slaine for vs. Then, the name of Christ was as an oynement kept close in an alabaster box, the

c Psal. 76.

d Psal. 117:

c Exod. 12. 45

f Heb. 13. 10.
προμνην χαν
τη των ειναν
σώτηρας
Vide Theod
in Exod. quest
24.

Vnguentum
effusum.
g Cant. 1. 2.
Christi no-
men ante eius
aduentum in
Israel populo
quasi in vase
aliquo clau-
debatut. Amb
h Luk 12. 3.

i Math. 21. 7.

k Rom. 11. 17.

l Can. 6. 8.

the sauiour whereof perfumed onely a part of the house. But now, it is as an oyntment powred out, the sweet smell whereof perfumeth *all* the house of God. Then, the doctrine of saluation was preached onely in the places of Palestina, which was but a corner of the world. But now it is, as it were, proclaimed vpon the tops of houses^h, and published ouer *all* the whole earth. Then, only the asse vsed to the yoake, the Iew vsed to the yoake of the Law, was brought vnto Christ. But now, he hath ridden into Ierusalem, vpon the asses soaleⁱ, and he hath made all the Gentile, which were before like vn-rained colts, tractable, and obedient, and seruiceable to himselfe. Then, onely naturall branches, which were the Iewes, did by faith take root downward, and by charitie beare fruit vward. But now, wild branches are grafted into the right olive tree^k, and *all* the Gentiles are incorporated into the body of Christ.

Therefore that is now most true which our Sauiour saies concerning his Church,
l *The Queenes and the Concubines haue prayesd her.* The Queenes are the Iewes, whom Christ of old had espoused to him-

himselfe. The Coacubines are the Gentiles; which though heretofore they haue run a whoring after strange gods, as the Prophet speaketh, yet now they are faithfull vnto Christ. So that not onely the Queenes, but also the Concubines prayse the Church; yea, *all* generations doe call her blessed. Which is the cause why *Salomon* also had three hundred Queens, and seuen hundred Concubins^m. Not so much to satisfie his owne fancy, as to signifie Gods pleasure: Namely, that there should bee seuen in the time of the Gospell, to three in the time of the Law; seuen to three, which should loue the true *Salomon* Christ Iesus. And that, not onely three hundred persons among the Iewes, but also seuen hundred Nations among the Gentiles, yea *all* the Nations of the earth, should at length bee ioyned to Christ. Now *Salomon*, not onely by the multitude of his Concubines (and likewise by marrying *Pharaohs* daughter) did foreshew the calling of the Gentiles; but much moreⁿ by requesting *Hiram*, King of Ty rus, to helpe him build the Temple. For none but Israelites did meddle with building the

mi Reg. 11.5.

ni Reg. 5. 1.

o Psal 72. 10.
Vide Ambr. de
voca. gen. l. 2.
c. 1. & Cyrill.
contra Iulianum.
lib. 8.
p Num 33. 9.

the Tabernacle; whereas Sidonians, and diuers other Gentiles, did helpe to build the Temple. Which did mystically insinuate a further thing: To wit, that though the Synagogue of the Iewes did consist onely of Israelites, yet the Sidonians, and all other Nations, should one day come together, and put-too their helping hand, to edifie and build vp the Church of Christ: Euen as the Father of Salomon prophesied of it long before, *o The Kings of Tarsis and the Ister shall giue presents, the Kings of Arakia and Saba shall bring gifts. All people shall fall downe before him, all nations shall doe him seruice.* Wee read P that the Israelites remoued their tents from Marah, and came to Elim, where they found twelue fountaines of water, and seuentie palme trees. All the while they were in Marah, which signifieth bitternesse, they saw no fountaine, no palme tree. But when they came to Elim, which signifieth Rams, then they found twelue fountaines, and seuentie palme trees. This iourney of the Israelites did intimate thus much; That the Church of Christ should neuer leaue iourneying on forward, till it came

came from Marah to Elim: That is, from the Jewes, whose mouthes are full of cursing and bitternesse, to the Gentiles, which are the true flocke and sheepfold of Christ. Here, the Church findeth twelue fountaines, and seuentie palme trees; 9 twelue Apostles, and seuentie Disciples. Which twelue Apostles, as twelue fountaines, haue flowed more generally ouer the face of *all* the earth to renew it, then *Noahs* flood did to destroy it. And the seuentie Disciples, as seuentie palme trees, haue flourished and spread themselues ouer *all* the world, so that as the Psalmist speaketh, *The hills are covered with the shadow of them, and the boughs thereof are like the goodly Cedar trees.* Almighty God commanded *Moses* to make twelue cakes, which should bee set continually vpon the Table of Shewbread, yet so as they should bee changed euery Sabbath day^s. These twelue cakes did prefigure the twelue Apostles^t, and all those Disciples of Christ, which continually *shew* to his people the *bread* of life; that is, the Word of God. Now these twelue cakes are changed, when as the twelue fountaines
and

¶ Nondubium quoniam de duodecim apostolis sermo sit, de quorum fontibus derivata aqua, totius mundi siccitatem rigant. Hiero. Epist. ad Fabiolum, M. 6. 2. l' l'al. 80, 10.

f Leuit 24. 8.

g Bedae Tabern. l. 1. c. 7.

u Psal. 45. 17.
Constitues
eos principes
super omnem
terram. De
Apostolis di-
ctum est. Vti-
que & de no-
bis, qui loca
Apostolorum
minoribus re-
uera meritis,
sed maioribus
consolationi-
bus obtine-
mus. Arnulfus
in ler. in
Conc. Tero-
nenf. pag. 65.
x 2 Chro. 4. 4.

y 1 Cor. 9. 10.
Duodecim
boues, duode-
cim Apostoli
sunt. Beda de
temp. Salom.
c. 10.

and the seuentie palme trees, are changed
into twelue Apostles and seuentie Disci-
ples. That so, Gods promise to his
Church may be fulfilled, which is this,
*"In stead of thy fathers thou shalt haue chil-
dren, whom thou maist make Princes in all
lands.* As if in other words hee should
haue said, Thy shewbread shall be chang-
ed. For instead of thy twelue fountains,
and thy seuentie palme trees, thou shalt
haue twelue Apostles, and seuentie Disci-
ples, whom thou maist make Princes in
all lands. To this myserie of the twelue
fountaines, is answerable that which is
written of the twelue Oxen *. The mol-
ten sea did stand vpon twelue Oxen,
whereof three looked toward the North,
and three looked toward the West, and
three looked toward the South, and
three looked toward the East. The
great Caldron was called a molten sea,
because it did foreshew the depth of the
twelue Apostles doctrine, which flow-
ing from them, as from twelue foun-
taines, did make, as it were, a maine sea.
This sea did stand vpon twelue Oxen;
that is, as Saint Paul doth interpret it y,
vpon twelue Apostles. Which in that
they

they looked foure wayes, East, West, North, and South, they did reach all Nations^z. And in that they looked three and three together, they did represent the blessed Trinity. Not onely teaching all Nations, but also in that sea of water baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Wherefore, though the two Kine which carried the Arke, wherein were the Tables of the Law, went straight, and kept one path, turning neither to the right hand, nor to the left^z; Yet these twelue Oxen which carried the molten sea, signifying the doctrine of the Gospell went not straight, neither kept one path, but turned into the way of the Gentiles; yea, they looked all manner of wayes, East, West, North, and South. And thole two Kine stood still and lowed no more, when they came to the field of *Iofua*, dwelling in Bethshemesh; that is, in the house of the Sunne. To note, that all the Kine, and Calues, and Sacrifices, and Ceremonies of the old Law were to cease and stand still, when they came to Iesus, which is the true *Iofua*; dwelling in
Q heauen,

z Potest intelligi quod quatuor facies rosahabeat, propter hoc quod scriptura sacra per gratiam predicationis extensa in quatuor mundi partes innouit. Greg. in Ezech. Hom. a 1 Sam. 6, 12.

a Plal. 19. 6.

b Cant. 4. 12.
c Terra à Dan
vsque Beerla-
bee vix cen-
tum sexaginta
millium in
longum spa-
cio tenditur.
Ep. ad Dard.

heauen, which is the true Bethshemesh. But these twelue Oxen, were so farre from leauing off, either to goe, or to low, when they came to Christ, that euen then they went much faster, and lowed much lowder; so that now their sound is gone out into *all* lands, and their words into the ends of the world; and in them hath God set Bethshemesh; that is, a house or Tabernacle for the Sunne. Therefore as the materiall sunne, through the twelue signes in the Zodiacke, goeth forth from the vttermost parts of the heauen, and runneth about to the end of it againe^a: in like sort, the spirituall Sonne of Righteousnesse, by the twelue Apostles, as by twelue signes, hath beene borne round about the world, that hee might bee not onely the glory of his people Israel, but also a light to lighten the Gentiles, and that all, *all* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagogue of the Iewes, Christ saith, ^b*My sister, my Spouse it is as a garden enclosed, and as a fountaine sealed vp.* For as Saint Hierome writeth^c, the whole Countrey of Iewry where the Iewes dwelt, lying
betweene

betweene Dan and Beerfabee, was scarce an hundred and threescore mile long. So that it might well bee likened to a garden inclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned into a springing Well, since the twelue fountains haue flowed ouer all the earth: and, this enclosed garden hath beene turned into an open field, since the twelue Oxen haue plowed the field of all the world. Therefore now Christ saith of himselfe, *d I am a flower of the field.* And so likewise to his Spouse, *e Come my Well-beloued, let vs goe forth into the field, let vs remaine in the villages.* For though before his passion hee was apprehended in a garden, yet at his passion he was crucified without the gate *f.* To signifie, that he would be, not onely a garden-flower, but also a field-flower; and that hee would remaine, not onely for the saluation of the Iewes within the Citie of Ierusalem, but also for the saluation of the Gentiles without the gate of the City, in all the villages round about. *Nabuchadnezzar g* saw in a vision a stone cut without hands, which became a great mountaine, and filled all

Q 2

the

d Cant. 2. 1.
Ego sum flos
campi.
e Cant. 7. 11.

f Heb. 13. 12.

g Dan. 2. 35.

h Cap. a v. 2.

i Oportuit vt
ex quatuor
cardinibus er-
git terræ no-
men in te por-
taret Adam.
Tract. de Sina
& Sion. initio.
k Gen. 28. 14.

the whole earth. This stone cut without hands, is Christ begotten of a pure Virgin, without the companie of man. Who was indeede a verie little stone, or, as I may say, but a sparke at the first. Wherefore the Jewes for his pouertie and humilitie despised and refused him. But now this poore little stone which the Builders refused, is become the head stone in the corner, and it is made a great mountaine, which filleth all the whole earth. According to the prophesie of *Esay*; ^h *It shall be in the last dayes, that the mountaine of the house of the Lord shall bee prepared in the toppes of the mountaines, and shall bee exalted above the hills, and all Nation. shall flow vnto it.* So that Christ, which is the head corner-stone, may bee fitly called the second *Adam*. The Greeke letters of which name, as *S. Cyprian*ⁱ writeth, doe senerally signifie all the quarters of the earth. A. Ανατολή, the East: Δ. Δύσις, the West: A. againe, Αρκτης, the North: Μ. Μεσημεία, the South. According to the promise of God vnto *Abraham*, ^k *Thy seed shall bee as the dust of the earth:* (that is, as the first *Adam* was made of the dust of the earth:

fo

so thy seed, which is Christ the second Adam, shall be dispersed as dust ouer all the earth.) Thy seed shall be as the dust of the earth; and thou shalt spread abroad (as a great mountaine) to the East, and to the West, and to the North, and to the South; and in thee, and in thy seed, shall all the families of the earth bee blessed. The Iewish Synagogue speaketh in this sort, *My soule troubleth me, for the Chariots of Aminadab.* Aminadab signifieth a willing or an obedient people. Such are the faithfull Gentiles: Of whom God saith, *A people which I haue not knowne shall serue mee: As soone as they heare of mee they shall obey mee. But the strange children shall dissemble with me. The strange children shall faile, and bee afraid out of their prisons.* Though God haue beene a louing father to the Iewes, yet they dissemble, and are strange children to him. Contrariwise, though God haue not knowne the Gentiles, yet they doe know and serue him. Therefore the obstinate Iewes repining and grudging that the Gentiles are called, say euery one of them, *Anima mea conturbauit me,* My soule troubleth mee, thorough

Q 3

enuy,

21st Hall 26

1 Can. 6. 11.
 Animamea
 conturbauit
 me, propter
 quadrigas A-
 minadab.
 m Pla, 18. 44.

n Map. 27.32.
 Ut talifacto
 præsignare-
 tur gentium
 fides. Leo de
 Pal do. f. 8.

o Gen. 9.27:

p Rom 3. 2,

enuy, malice, blindnesse, and disobedience. Because they faile, and are afraid out of their prisons. On the other side, the obedient Gentiles, being called to this liberty of the sonnes of God, lye not in any prisons, but ride in the Chariots of Aminadab. Because, as soone as they heare of God, they willingly obey him. Which is implied, in that a man of Cyrene, named *Simon*ⁿ, did carry the Crosse of Christ. A man of Cyrene, is a Gentile: *Simon* signifieth bearing and obeying. Therefore, a man of Cyrene named *Simon* carrying the crosse, is a faithfull Gentile, which as soone as he heareth of God, doth willingly obey him. *For now God hath perswaded Iapheth to dwell in the tents of Shem*^o. That is, he hath perswaded the Gentiles comming of Iapheth, to embrace that obedience vnto Christ which the Iewes comming of Shem haue refused. This is the reason, why the Hebrew Scriptures are translated into Greeke, and Latine, and all other languages. To shew, that *Iapheth* doth now dwell in the tents of *Shem*. And that those Oracles, which before were appropriated to the Iewes^p, are

are now imparted vnto *all* the Gentiles. So that the prophesie of the Patriarke *Iacob* is now fulfilled, who saith, *q Nepthalie shall bee as a Hind let loose, giuing goodly words.* For Christ did first preach in the land of *Nepthaly* among the *Iewes*^r. But seeing the *Iewes* would not obey him, therefore hee hath turned to the *Gentiles*^t. And so *Nepthaly* is as a *Hind let loose*, giuing goodly words. Because Christ, who first Preached in *Nepthalie*, is not now any longer in prison among the *Iewes*; but, as a *Hind let loose*, leaping by the mountaines, and skipping by the hills^t, so hee hath runne swiftly ouer *all* the world^u; and with his goodly words, with his gracious words hee hath perswaded *Iapheth* and all the *Gentiles*, to dwell in the tents of *Shem*, and to ride in the Chariots of *Aminadab*. These Chariots of *Aminadab* are called in Latine, *Quadriga*, because each of them is drawne with foure horses. Which very aptly besiteth the doctrine of the Gospel. For, as *Caluin* noteth in the Epistle before his Harmonie, God hath of set purpose ordained that the Gospel should bee written by

q Gen. 49. 21.

r Mat 4. 13.

t Acts 13. 46.

t Cant. 2 8.
u Psal. 147. 15.

xVidetur con-
sultó Deus
quasi trium-
phalem cur-
rum filio suo
parasse, vnde
tori fidelium
populo con-
spicius appa-
reat. In fine
Epistolæ.
y Mat. 13. 51.

z Ezech. 17. 23.
a Luk. 10. 34.
b *παιδοχέειν ἢ
ἐκκαλεῖν ἢ
παρεσθῆναι* Theo-
phila. p. 268.
Stabulum ec-
clesia est; vn-
de & in stabu-
lo dominus
natus est.
Euseb. Do. 13.
post Pen.
c Deut. 23. 2.

four Evangelists, that so hee might
make a triumphant Chariot for his son^r.
Which being drawne with four horses,
and running vpon four wheelles, might
quickly passe ouer all the earth; and so
shew the glory of the Lord vnto all his
Church. Wherefore, the Church is like
a graine of mustard-seed y, which is in-
deed the least of all seeds, but when it
is grown, it is the greatest among herbs,
and it is a tree, so that the birds of the
ayre come and build in the branches
thereof. Thus the congregation of Christ
riseth from small beginnings, to great
proceedings. And though at the first it
was but a seed, yea but a graine, yet now
it is growne to be an herb, yea to bee a
tree; wherein all the birds of the ayre^z,
all the faithfull in the world, doe make
their nests.

Therefore the Church of Christ may
bee compared also to the Samaritans
Inne^a. For that Inne is called in greeke,
παιδοχέειν, because it receiueth and lod-
geth all strangers that come: So the
Church lodgeth al pilgrims vpon earth.
^b In the Synagogue there was not lod-
ging for all. For then it was said, ^c *The*

Ammo.

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Ammonites and the Moabites shall not enter into the congregation of the Lord: But now, Christ is borne in an Inne^d. To signifie, that in the Church there is lodging for al. For Christ is the Host, the Church the Inne, the Crosse is the Signe. Hearken to the Host, which is Christ, and you shall heare him say, Come vnto me all you that labour and trauell, and I will refresh you: I will bring you into the Wineceller^e, yea I will suppe with you, and you with me^f. Goe into the Inne, which is the Church, and there you shall finde Parthians, and Medes, and Elamites, and all Nations vnder heauen, itaied with flagons, and comforted with apples^g; yea, refreshed and filled with new wine^h. Look vp to the Signe, which is the Crosse, and you shall see diuers things. First, you shall see one crowne of Thornes: To shew, That the earth is the Lords, and all that therein is, the round world and they that dwell therein. For the roundnesse of the crowne doth declare the large dominion of him that is crowned, Namely, That his dominion is from the one seas to the other, and from the flood vnto the worlds endⁱ. Secondly, you shall

d Luk. 2. 7.

e Cant. 2. 4.
f Ren. 3. 10.

g Cant. 2. 5.
h Acts 2. 5.

i Psal. 72. 8.

k Rom. 3. 29.

1 Phil. 2. 11.

m^e oh. 16. 23.

shall see two hands. To shew, that God is, not the God of the Jewes onely, but of the Gentiles also ^k. For not only one hand, but both his hands, are fast nayled and stretched out. The one to the one theefe, the other to the other theefe; the one to the Jewes, the other to the Gentiles, that hee may embrace *all* that loue him. Thirdly, you shall see three tongues: To shew, that Christ is not the King of the Hebrewes onely, but of the Grecians and the Latines also. For his title *Iesus of Nazareth King of the Jewes*, is written in Hebrew, Greeke and Latine. That at the most sweete and most excellent name of Iesus euery knee may bow, and *all* tongues may confesse that Iesus Christ is the Lord ^l. Fourthly, you shall see foure quarters of the Crosse. To shew, by the foure quarters of the Crosse, the foure quarters of the world. For God is no acceptor of persons, but in euery quarter and countrey hee that feareth him, is accepted with him. Therefore also Christs garments ^m were diuided into foure parts: Because, out of what quarter or part soeuer wee come of *all* the foure parts of the world,

it

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if we be naked, Christ hath garments to cloath vs; if we bee harbourlesse, Christ hath roome to lodge vs. Euen as hee himselſe ſayes, *All that the Father giueth mee, shall come to mee, and whoſoeuer commeth to me, Non eyctam foras, I will not turne him out of doores.*

Wherefore, whether wee reſpect the hoſt, or the hoſts lūe, or the Innes ſigae; and about the ſigne it ſelſe, whether we reſpect one crowne, or two hands, or three tongues, or ſoure quarters; euery of theſe doth plainly ſhew, that now in the Church there is lodging for *all*, and ſo conſequently that the Church may be compared to the Samaritans Inne. It may be compared likewise to *Salomons* troupe of horſes *. For *Salomons* troupe of horſes was kept in ſoure thouſand Stables, tenne and tenne in a Stable P, ſo that he had in his whole troupe *fourty* thouſand horſes q; which were either bought by him r, or elſe brought to him ſ out of *all* cōuntries. So the Apoſtles, as we may read in the *Acts*, brought by one Sermon three thouſand ſoules t, brought by another Sermon ſiue thouſand ſoules to Chriſt u; and ſo euery day, out

p 2 Chr. 9. 21.

q 1 Reg. 4. 16

r 1 Reg. 10. 28

s 2 Chr. 9. 14

t Acts 2. 41.

u Acts 4. 4.

^a Genel. 7. 9.

^y Dan 7. 14.

^z Acts 10. 12.

^a Col. 3. 11.

^b Gen. 7. 14.

^c 1 Cor. 12. 13.

^d Luk. 5. 10.

^f Mat. 13. 17.

^s Ester 1. 5.

out of *all* countreyes and kindreds^z, there are added to the Church by infinite and innumerable multitudes^y, such as shall bee saued, It may be compared to Saint *Peters* sheet. For in *Peters* sheet were *all* sort of beasts, foure footed beasts of the earth, and wild beasts, creeping things, and Fowles of the heauen. So, in the Church there are *all* manner of men, circuncised and vncircuncised, Barbarians and Seythians^a. It may be compared to *Noahs* Arke^b. For there came to *Noah* into his Arke all kinde of creatures, cleane and vncleane, male and female. So there commeth to Christ into his Church, *all* manner of men, Iewes and Grecians, bond and free^c. It may bee compared to S. *Lannes* his net^d. For that net had corke aboue to make it swim, and Lead below to make it sinke, that it might take all sorts of fishes. So, the Church hath diuers fishers of men, some that teach slightly and superficially, some againe that teach more deeply and profoundly, that all manner of men may be taught^e, and caught^f, and drawne vnto Christ. Lastly, it may bee compared to King *Assuerus* his feast^s. For that feast enter-

entertained all kind of guests, seven daies together, in the Court of the garden of the kings pallace. So, in the Church, the Lord of hosts hath made vnto *al* manner of men, a feast of fat things, euen a feast of fined wines, (to vse the Prophet *E-sayes*^h words) and fat things full of marrow, of wines fined and purified. Before that this feast was prepared, the Oxen and fatlings killed, and euery thing else provided, all men were not bidden. But now that Christ hath beene killed, hee keepeth, as I may say, open house *i*, and sendeth his seruants into the hye-waies^k to gather together *al* that euer they find. Yea, his seruants haue not onely bidden *all* that they could find in the hie-waies, but also they haue crost the seas, and called the very furthestmost ^m Ilands of all the world to behold the glory of the Lord. Blessed, O blessed be the Lord for his vnspeakeable mercy towards this Iland, how farre more flourishing then euer it was, in which wee liue. For, alas, in the time of the old Testament, who was there, I pray you, in this whole Monarchy, at least-wise that euer we could read or heare of, which had any true know.

h *Esay* 25. 6.

i *Prou.* 9. 2.

k *Luk.* 14. 23.

m *Esa.* 60. 9.

n Vique ad
aduentum
Christi, Brit-
tannia ferti-
lis prouincia
tyrannorum,
& Scoticæ
gentes, om-
nesque vique
ad Oceanum
per circuitum
barbaræ nati-
ones, Mosum
prophetaque
ignorabant.
o Stow An-
nal. in vita
Morgani.
p Camdeni
Brittan. in
Essexia
q Stow An-
nal. in vite
Bladud &
Leire regum,
& Seueri im-
peratoris.
r Iuellus in
Tracta. de
sacris Scrip-
turis, pag. 129
f Act. 19. 28.

knowledge of God? *S. Hierome*, in the end of his Dialogue against the Pelagians, writeth thus, " Vntill the very coming of Christ, sayes hee, the Prouince of Brittain, which hath bin oftentimes gouerned by tyrants, and the Scottish people, and all the Nations round about the Ocean sea, were vtterly ignorant of *Moses* and the Prophets. So that then, by the testimonie of *S. Hieron*, all our religion was superstition: all our Church-service was Idolatrie: all our Priests, were Paynims: all our gods, were idols. Then there was in Scotland, the Temple of *Mars*: in Cornewall, the Temple of *Mercurie*: in Bangor in Wales, the Temple of *Minerua*: in Malden in Essex, the Temple of *Victoria*: in Bath, the Temple of *Apollo*: in Leycester, the Temple of *Ianus*: in Yorke, where *Peters* is now, the Temple of *Bellona*: in London, where *Pauls* is now, the Temple of *Diana*. Therefore it is very likely, that they esteemed as highly then of the goddess *Diana* in London, as they did in Ephesus. And that, as they cried there, *Great is Diana of the Ephesians*: so they cryed here, *Great is Diana of the Londo-*

ners. Enen no more then three and fifty
yeares before the incarnation of Christ,
when Iulius Caesar came out of France
into England, so absurd and senselesse
were the people of this Land, that in-
stead of the true and everliuing God,
they serued these heathenish and abo-
minable idols, Mars, Mercurie, Min-
erva, Vittoria, Apollo, Ianus, Bellona,
Diana, and such like. And not long after,
to wit, ann. Christ. 180. King Lucius be-
ing first christened himselfe, forchwith
established Religion in this whole king-
dome. But thanks, thanks be to God,
in the time of the new Testament, three
and fifty yeares after the incarnation of
Christ; when Ioseph of Arimathea came
out of France into England, many in this
Realme of blind and ignorant Pagans,
became very zealous and sincere Chri-
stians. For Saint Philip the Apostle, af-
ter he had preached the Gospell through-
out all France, at length sent Ioseph of
Arimathea hither into England. Who
when hee had conuerted very many to
the faith, dyed in this Land; and hee
that had buried the body of Christ, was
buried in Glasenburie himselfe. Also

Simon

Julius Caesar

King Lucius

*59 yeares after the
incarnation of Christ
Ioseph of Arimathea*

1634

53

1681

S. Phillip the Apostle

*Gildas. lib.
de victoria
Aurelii. Ann*

Simon Zelotes.

x Dorotheus
in synop. c. 23

y Rom. 16. 10
z Martial. E-
pigrammat.
lib. 4.

a 2 Tim 2.
b Aduer. Iudæ
c. 3. Hispani-
arum omnes
termini, &
Galliarum di-
uersæ nation-
es, & Brit-
tannorum ins
accessa Roma-
nis loca Chri-
sto vero sub-
dita.

Simon Zelotes another Apostle, after hee had preached the Gospell through-out all Mauritania, at length came ouer into England. Who when hee had declared likewise to vs the doctrine of Christ crucified, was in the end crucified him- selfe, and buried here in Brittain^e. About this time *Aristobolus* one of the se- uenty Disciples^x, whom Saint *Paul* mentioneth in his Epistle to the Ro- mans^y, was a Reuerend and Renowned Bishop in this Land. Also *Clandia*, a Noble English Ladie^z, whom Saint *Paul* mentioneth in his second Epistle to *Timothy*^a, was here amongst vs a famous professour of the Faith. Since which time, though the ciuill state hath beene often turned vpside downe, by the Ro- mans, by the Saxons, by the Danes, by the Normans, yet the Gospell of Christ hath neuer vtterly failed, or beene taken from vs. This the holy Fathers of the Church, which haue liued in the ages next ensuing, doe declare. *Tertullian*, who liued *Ann.* 200, writeth thus,^b All coasts of Spaine, and diuers parts of France, and many places of Brittain^e, which the Romans could neuer subdue with

with their sword, Christ hath subdued with his Word. *Origen*, who liued ann. 260. writeth thus, * Did the Ile of *Brittaine* before the comming of Christ, euer acknowledge the faith of one God? No. But yet now, *all* that countrey singeth ioyfully vnto the Lord. *Constantine* the great, the glory of all the Emperours, borne here in England, and of English blood, who liued ann. 306. writeth in an Epistle thus, & Whatsoeuer custome is of force in *all* the Churches of Egypt, Spaine, France, and Brittain, looke that the same belikewise ratified among you. Saint *Chrysostome*, who liued ann. 405. writeth thus, * In all places whioresoeuer yongoe into any Church, whether it be of the Moores, or of the Persians, or euen of the very Iles of *Brittaine*, you may heare *Iohn Baptist* preaching. Saint *Hierome*, who liued ann. 430. writeth thus, † The Frenchmen, the *Englismen*, they of *Africa*, they of *Persia*, and *all* barbarous Nations, worship one Christ and obserue one rule of Religion. *Theodoret*, who liued ann. 450. writeth thus, ‡ The blessed Apostles haue induced the Englishmen, the Danes, the Saxons; in one

R

word,

Origen

c Hem. 4. in
Eze Quando
terra Brittan-
uiz ante ad-
uentum Chri-
sti in vnus
dei consen-
sit religio-
nem. Nunc
verò vniuer-
sa terra cum
latiniā clamat
ad dominum.
d Soer. l. 1 c. 9
Chrysostome
e Hom. 18. in
2 Cor.

† Epist. ad E-
uagrium. S.
Anno 500.
Columbanus
in Anglia:
Palladius in
Scotia: Pa-
tricius in Hi-
bernia floruit
g Aduers.
Græ. lib. 9.

Difference betweene

Gregory the great

h Epist. lib. 2.
c. 52.

Beda

i Hist. I. 1. c. 1.

howe soe it maye be
it should be in this land
Joseph of Arimathea
emou. 30. 60. 30.

k Vide præter
ceteros, vitam
Bernardi. l. 2.
c. 7. & Bern.
de Confide-
rat. lib. 3.

word, all people and countries to embrace the doctrine of Christ. *Gregorie* the great, who liued *ann. 605.* writeth thus, ^h Who can sufficiently expresse, how glad all the faithfull are, for that the *Englismen* haue forsaken the darknesse of their errors, and haue againe receiued the light of the Gospell. *Beda*, who liued *ann. 730.* writeth thus, ⁱ England at this present is inhabited by *Englismen*, *Brittaines*, *Scots*, *Picts*, and *Romans*, all which, though they speake diuerse tongues, yet they professe but one faith. Thus you see, how the Gospell of Christ, hauing bene first planted in the land by *Ioseph* of *Arimathea*, and *Simon Zelotes*, (in whose time *Aristobulus* and *Claudia*, and not long after King *Lucius* also liued,) hath euer since continued amongst vs; as testifieth *Tertullian*, *Origen*, *Constantine* the great, *Athanasius*, *Chrysostome*, *Hierome*, *Theodoret*, *Gregory*, *Beda*, and many more which might here haue bin alleaged ^k.

Loe ye then, ye blessed and beloued of the Lord: Lo ye, and marke it well I beseech you, how farre the new Testament excelleth the old. In the time of the old Testa-

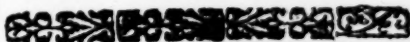
Testament, they did sing onely *Noisus in*
Iuda Deus: but now, we sing also, *Lan-*
dare Dominum omnes gentes. Then they
that were borne in the Land only might
eat the Pasche: but now, we that are
strangers also may eat the Easter-lamb.
Then the name of Christ was onely as
an oyntment kept in an alabaſter box;
but now, it is also as an oyntment pow-
red out. Then the doctrine of Saluation
was onely preached in ſecret places: but
now, it is also preached vpon the tops of
houſes. Then, the old aſſe onely was
brought vnto Chriſt: but now, the young
foale also obedient vnto him. Then, na-
turall branches onely did proſper and
flouriſh: but now, wild branches also are
graſted into the oliue tree. Then, the
Queenes onely did praiſe the Church:
but now, the concubines also doe call
her bleſſed. Then, Iſraelites onely did
build the Tabernacle: but now, Sidoni-
ans also doe helpe to build the Temple.
Then, they pitched their tents onely in
Marah, where was neither fountaine nor
palme tree: but now, wee pitch in Elim,
where there are twelue fountains, and
ſeuenty palme trees. Then, the two king

Difference betweene

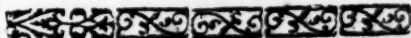
which carried the Arke, looked only one way : but now, the twelve Oxen which carry the molten sea, looke euery way, East, West, North, and South. Then, Christ was a flower, growing onely in the little garden of Iudea : but now, hee is a flower, flourishing in the wilde field of *all* the world. Then, Christ was only a little stone, cut without hands : but now, he is a great huge mountain which filleth all the earth : Then, the Church of Christ was as it were, in prison, being tyed and bound onely to one place : but now, it posteth ouer all places riding and triumphing in the Chariots of Aminadab. Then, the Church of Christ was onely a small graine of mustard-seed : but now, it spreadeth abroad as a mighty bigge tree, wherein all the birds of the ayre doe make their nests. So that, the Church of Christ now in the time of the new Testament, is like the Samaritans Inne, which lodgeth all passengers : It is like Salomons troupe of horses, which commeth out of all countries. It is like Saint Peters sheet, which infoldeth all sort of beasts. It is like Noahs ark, which receiueth all kind of creatures. It is like
Saint

the Church of Christ
is like the Samaritans Inne
the Church of Christ

Saint James his net, which catcheth all
 sort of fishes. All's fish that comes to this
 net. It is like King *Assurnus* feast, which
 entertainerh all kinde of guests. To this
 feast *all we* that will come are welcome.
 Not some few Iewes onely, *But all wee* :
 euen all we Brittaines, *all wee* I say, *with*
open face, bebold as in a glasse the glory of
 the Lord. This is the first difference be-
 twene the Law and the Gospel, in these
 words, *But all we*.



F I N I S:



NINE
SERMONS,

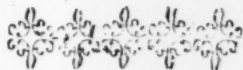
PREACHED

By that eloquent Divine
of famous memory, THO.

PLAYFERE, Doctor
in Divinitie.

PROV. 10. 7.

*The memoriall of the just shall be blessed:
but the name of the wicked shall rot.*



LONDON:

Printed by I. B. for Iames Boler, and are to
be sold at the signe of the Marigold in
Pans-Churchyard. 1623.



To Sir *Reynald Argal,*
Knight.



Ight Worshipfull,
and my especiall
good friend: How
desirous I haue bin
to answere some
part of your wor-
thy curtesies, at
least by laying them open to the
world, this small remembrance may
testifie for me: and how vnable I am
to equal deseruings, the same remem-
brance testifieth against me, whether
I will or no; being borrowed from
the monuments of a dead man, the

onely glory of his times while heli-
ued. But it was fit that a farre greater
gift than mine owne should aspire to
bee the instrument of your honour:
and the testimony of the dead, I took
to be meeter euen in this regard, be-
cause that is as unsuspected, as your
kindnesse toward my selfe hath beene
euermore vncorrupted. And no fur-
ther disturbing the harmony of your
best thoughts, or as you are wont to
account it, diminishing the reward
which is laid vp for you in heauen,
by vntimely blazing merits vpon
earth, I commit this *depositum* to your
fauour and Patronage, my selfe al-
so, and my endeauours: resting al-
wayes at

Your Worships disposition

D. C.



To the Reader.



*What a losse the Church of
God had by the death of
D. Playfere, I had ra-
ther the opinion of the
world should determine,
then my slender penne attempt to expresse.
If ever those combinations of Vertue and
learning, of Knowledge and Vterance,
of Wit and Memory, of Reading and
Vse, of Wholesome and delightfull, of
Schoole and Pulpit, of Old and New, or
in one word to say, of Nature and Indu-
stry, of humane felicity and heauenly
grace, concurred to make a Scribe perfect
and absolute to the kingdome of God, wee
may not be so much our owne back-friends*

To the Reader.

(though we detract not from the fortune of places further off) nay wee may not so impeach the honour of the giuer, nor d'sparage the worth of our friend departed, as to doubt but this was principally manifested in M. Playfere.

Who because he was but lent the world for a time, nay because he was redemanded sooner than his time; (if it were lawfull to controll the heavenly wisdom with that word Sooner, but I meane in regard of the Churches use, and that same proper vob, which made the Apostle to demurre) I say since he was to be returned backe againe to his maker, and over-ripe perfection not to continue ouerlong, it had beene to be wished, hee had left behinde him some more monuments of his trauels, as well comfortable to the survivors, as honourable to himselfe. Wh. ch whether he in his discretion, and because he had so resolved, was nice to doe, after the example of them that would write nothing, though very able, or was then a doing
most

To the Reader.

most when God call'd him, I cannot say. This which the good Reader will be loath perhaps to heare, I may not conceale, that these are the last of all his labours which are like to be divulged. Into so small a compasse is that spirit now ranged, as to be as she sayes,

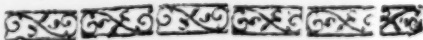
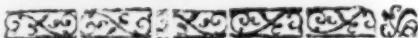
En sum quod digitis quinque leuatur onus; or indeed not so much as a just handfull, which lately was not confinable within bounds too great for me to speak of.

But the summe is this: (For I list not to defend his method of Preaching against the Method-masters of our age, who mee thinkes should know either that of the Apostle, Diuersitas donorum est, sed vnus spiritus: or that of the Prophet, Laudate eum in tuba, laudate in cithara; or if nothing will please them but what they doe themselves, we must be faine to say as Crassus did to Sceuola, Omnium igitur conciones tu conficies vnus, omnes at te sub tempus veniemus, &c. I say the summe is this; that as the

Cornelia apud Propert.
l. 4. eleg. 12.

To the Reader.

Sun-light is pleasantest toward the set, and the skilfull eare finds most store of musicke in the close: so this Sunne, this Swan, this sweet singer of Israel, (for what lesser tearmes can our love affoord him? if any bring more, wee will not refuse them) his last monuments, and his last labours, that the world may ever hope for, shall finde wee trust the dearer entertainment.





A SERMON
PREACHED AT WINSOR
before the Kings Maieſty, the
11. day of September.
1604.

MATTH. 4. 4.

*Man liueth not by bread onely, but
by enery word that proceedeth out of the
mouth of God.*



Christ our Saviour
came into the
world to dissolve
the workes of the
Deuill. Now how
thoroughly hee
would afterward
destroy the diuell,
& al his workes, he gaue a taste, as it were
in this his first encounter. Wherein we
may

may note what great difference there is betweene the first Adam, and the second. The first Adam was in Paradise, a place of all abundance and pleasure: the second Adam in the desert, a place of all scarcity and want. The first was full, and so the lesse needed to eate the forbidden fruit: the second fasting, and so the easilier drawne to make himselfe meate. Yet the first, though he were in Paradise, and full when his wife intised him to eat the apple, tooke it and ate it: but the second, though he were in the desert, and fasting a long time, when the deuill enticed him to turne stones into bread, would not yeeld to him, but said, *Man liueth not by bread only, but by euery word that proceedeth out of the mouth of God.*

Howbeit as Christ herein was contrary to Adam; so hee agreeth very well with *Iob*. Holy *Iob* was vpon a dunghill Christ was in the desert. *Iob* had fasted seauen daies and seauen nights: Christ had fasted fortie daies and fortie nights. *Iob* when his wife inticed him to curse God and die, would not, but said; Thou speakest like a foolish woman; Christ when the tempter enticed him, not to curse

urse God and dye, but to distrust God rather then he should die, would not, but said, *Man liueth not by bread onely, but by e- uery word that proceedeth out of the mouth of God.*

Where before we goe any further, it will not be amisse to asloyle one question: Why our blessed Sauour at his mothers request turned water into wine, and yet at the deuils request would not turne stones into bread. But the answer is easie enough. This beginning of miracles, saies Saint *Iohn* did Iesus at Cana in Galile, and his Disciples beleued in him. Two ends therefore did hee propound to himselfe in working that miracle. The encrease of his owne glory, and his disciples faith. Now here neither of these two ends could bee attained: For how should hee not haue disgraced his glory, if he had shewed any vaine glory? If thou be the son of God, saies the tempter, command that these stones be made bread. So that his temptation tended on- ly to this end, to make the sonne of God vaine-glorious. Againe, how could wee haue beene perswaded by him, if hee had beene perswaded by the deuill? For hee might

might have seemed to have done this miracle not onely by the devils appointment, but by his power. The sum is this therefore, To convert any poore soule vnto God, or to make a son of God, he would haue don it; vain-gloriously to shew himselfe the Son of God he would not do it; but said, *Mā liueth not by bread only, but by every word that proceedeth out of the mouth of God.* The word man is very materia': As if he should haue said, Any ordinary man liueth not by the bread, but by the power, and strength, and as the Prophet calleth it, the staffe of bread, which God giueth it. Now if he that is but a bare man liueth rather by the blessing of God, then by the bread; much lesse need I presume vpon vnlawfull meanes, that am both man & God. Again, we must obserue that by the word which proceedeth out of the mouth of God, we are not to vnderstand the written will or word of God, but the secret counsell and decree of God, in preserving and sustaining his creatures: For example, If the word haue gone out of Gods mouth, and if God haue set it down and said it, that I shall liue as well without bread as with bread, so it shall be. Or

if God in his prouidence haue prouided that a stone shall nourish mee as well as bread, then I shal not need to distrust his goodnesse, or to v^e vnlawfull meanes for my releefe. For, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

There are two places of Scripture, which are fit commentaries vpon this text. The first is written in Ecclesiastes: I returned, saies Salomon, and I saw vnder the sunne, that the race is not to the swift: nor the battell to the strong: nor yet bread to the wise: nor also riches to men of vnderstanding: neither yet fauour to men of knowledge.

cap. 9. v. 11.

First, saith the Preacher, The race is not to the swift. *Asabel* was as swift of foot as a Roe-buck, yet *Abner* met with him, smote him vnder the fifth rib, and slew him. So that the swiftest that is may sometimes be overtaken. It is not in him that wil^leth, or in him that runneth, but in God that sheweth mercie, *Nec cogens, Nec volentis*, saies Saint Paul: but a noble man giues it for his word, *Nec volentis, Nec volentis*: It is not in him that willeth, or in him that runneth, yea, though

2 Sam. 2. 18.

Rom. 9. 16.

though he could runne as fast as a bird can flie; but in God that sheweth mercie. Therefore man getteth not the race by swiftnes onely, but by the mercy of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

1 Sam. 17 5.

Secondly, saith the Preacher, The battell is not to the strong. Goliath was a mighty strong gyant, his height was sixe cubits, and a hand breadth: he had an helmet of brasse vpon his head, and a brigandine vpon his body: and the weight of his brigandine was five thousand shekles of brasse, he had bootes of brasse vpon his legs, and a shield of brasse vpon his shoulders. And the shaft of his speare was like a weauers beam, and his speare head weighed sixe hundred shekeles of yron, and one bearing a shield went before him. Wherefore thinke you is all this furniture to particularly set downe? Wherefore, say you? Marry to shew how great strength, the Lord if the word haue proceeded out of his mouth, can overcome with weakenesse. For so little *David* confesseth; Thou comest to me, saith he, with a sword, and with a speare
and

is enough.

7

and with a shield, but I come to thee in the name of the Lord of hosts. This name of the Lord of hosts, this mightie word proceeding out of Gods mouth, struke the stroke. Euen as holy *David* humbly confelleth, saying, We got not the victory by our own sword, neither was it our arme that did saue vs: but thy right hand, O Lord, and thine arme, and the light of thy countenance, because thou hadst a fauour vnto vs. So that man getteth not the battel by strength onely, but by the fauour of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

ver. 45-

Psal 44 7.

Thirdly, saith the Preacher, Bread is not to the wise. One would thinke him but a simple wise man, that cannot by his wisdom provide himselfe bread; that is, sufficient maintenance for his estate. Yet thus it falleth out oftentimes. The prodigall child was wise enough. Being but the younger brother, he handled the matter so, as that hee got of his father an equall portion of goods with his elder brother. But what came all his wisdom to in the end? Forsooth at length hee was driuen to such shifts, that for want

Luk. 15. 17.

Of

of bread he was faine to eate husks with the hogges. And then he said, How many hired seruants in my fathers house haue bread enough, and I starue here for hunger? Thus falleth it out many times with them that are wise to follow their owne pleasures, and not to serue God. But with the seruants of God it is not so. Therefore saith the Princely Prophet, I haue beene young and now am old; yet did I neuer see the righteous forsaken, nor their seed begging their bread. So that man getteth not bread by wisdom onely, and when he hath gotten bread, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Luk. 12. 20.

Fourthly, saith the preacher, Riches are not to men of vnderstanding. That rich man in the Gospell wanted not greatly any vnderstanding. When he had so much riches, that hee could not tell what to doe with them, hee resolved to pull down his old barns which were too little, and to build bigger. But what said the answer of God? Thou foole, this night shall they take away thy soule from thee, and then, whose shall thy goods bee? Wherefore hee that thought himsele of

great

great vnderstanding before, is here declared to be a foole, and a poore foole also, hauing not so much as his soule left to helpe him. The losse whereof cannot bee recompensed and countervailed with winning the whole world. A mans life then doth not consist in the aboundance of those things which hee possesseth; But the louing kindnesse of the Lord is better then riches, better then liuing, yea better then life it selfe. For in God onely we liue; And onely the blessing of God maketh a man rich. Whereupon we may conclude, that man getteth not riches by vnderstanding onely, but by the blessing of God: *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Psal. 63. 4.
Prou. 10.

Lastly, saith the Preacher, *Faueur is not to men of knowledge.* It seemeth that a man of knowledge and learning should obtaine faueur and acceptance, wheresoeuer he becommeth. But it is not so. Often times, either he getteth none, or else he looseth that which hee hath gotten. *Haman* a man of great knowledge, and authority, & faueur with his Prince. Yet because he abused this faueur to the

Ester. 7. 10.

B

oppres.

Lutic. 7-52,

oppression of Gods people, and of true religion; therefore he lost it. And that mischief which he imagined against others, lighted vpon his own pate. Indeed when God hath appointed any one to be a notable instrument of his glory, either in Church or Common-wealth, then suddenly the Lord giueth him extraordinary fauour. So hee gaue *Ioseph* fauour with King *Pbarao*: so he gaue *Mardocheus* fauour with King *Affuerus*. For fauour and promotion commeth neither from the East, nor from the West, nor from the North, nor from the South, but God it is which setteth vp one, and casteth downe another. Hee, as the blessed Virgin singeth in her *Magnificat*, casteth downe the mighty from their seats, and exalteth the humble and meeke. Whereof reman getteth not fauour by knowledge onely, but by the fauor of God: *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God.*

This doctrine teacheth vs, that if wee haue gotten the race, gotten the battell, gotten bread, gotten riches, gotten fauour, we should not ascribe these things

to

to our owne sacrifices, to our owne strength, to our owne wisdom, to our owne vnderstanding, to our own knowledge, but to the grace of God, and the blessed word proceeding out of his mouth. Thus the Prophet exhorteth, saying, Let not the wise man glory in his wisdom, nor the strong man in his strength, but let him that glorieth glory in this, that he knoweth the Lord. Now man knoweth the Lord, but hee which knoweth that all good successe hee hath in any thing, commeth of the Lord. And thus much for the first place of Scripture which is a commentarie vpon this text. *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

The second place of Scripture is written in the Prophet *Hagg*: Ye haue sown much, and bring in little: ye eat, but you haue not enough, ye drinke, but yee are not filled: ye cloth you, but you are not warme: and he that earneth wages, putteth the wages into a broken bag.

First, saith the Prophet, *Ye haue sowed much, and bring in little.* Almighty God for the sinne of the people makes

cap. 1. 6.

cap 2.17.

Gen. 26.12.

many times the heauens brasle, and the earth yron. So that neither the heauens droppeth downe seasonable showres, neither doth the earth bring forth her encrease. When one came to a heape of twenty measures, there were but tenne, saith this our Prophet, when one came to the winepresse for to draw out fifty vessels out of the presse, there were but twenty. This is to sow much, and bring in little, to looke for twentie measures, and finde but tenne: to looke for fifty vessels, and find but twenty. On the other side, holy *Isaac* sowing in the land of King *Abimeleck*, gained euery yeere an hundred fold, so mightily saith the Scripture, did the Lord blesse him. For except the Lord build the house, they labor but in vaine that build it: and except the Lord till the field and sow the seed, they labour but in vaine that sow it. *Paul* planteth, *Apollo* watreth, but God giueth the encrease: which is true not onely in the spiritual watring of the word, but also in natural planting and sowing seed. So that man bringeth not much in by sowing only, but by the encrease which God giueth: *Man liueth not by bread onely, but by e-*

ner?

every word that proceedeth out of the mouth of God.

Secondly, saith the Prophet, *Yee eate but you haue not enough.* Many there are which want for no eating, but like that rich glutton fare deliciously every day: yet it is smally seene by them. But as those seuen leane kine hauing deuoured the seuen fat, were neuer awhit the fuller, so these. Whereas holy *Daniel*, hauing nothing to eat but poore pulse, nothing to drinke but cold water, looked more cheerefully and beautifully, then any of the children which did eat of the portion of the Kings meate. And that the Eunuch saw well inough, and confessed at the tenne dayes end. Therefore a little thing which the righteous inioyeth, is better then great riches of the wicked. Better is a little with the feare of the Lord, then great treasure and trouble therewith. Better is a dry morsell if peace be with it, then a house full of sacrifices with strife. Better is a dinner of greene hearbes where loue is, then a stauied oxe and hatred therewith. In conclusion then Man hath not enough by eating onely, but by the peace and loue of God. *Man*

Gen. 41. 41.

Dan. 1. 15.

Psal. 37. 16.

Prou. 15. 16.

Prou. 17. 1.

Prou. 15. 17.

live not by bread onely, but by every word that proceedeth out of the mouth of God.

Thirdly, saith the Prophet, *Yea drinke, but you are not filled.* Many confesse, and as we say, drinke downe their whole patrimony. Like the horseleach they ever say, Give, give: like the man in the Gospell, that had the dropsie, they drinke still, and the more they drinke the more they list. Committing in the mean season two sinnes, forsaking God the fountaine of living waters, and digging to themselves pits that cannot hold no waters. On the other side, *Elisha*, when as the Angel brought him a cake back'd on the harth, and a pot of water, was so fully satisfied with these, that he went in the strength of this meate and drink forty daies unto *Oreb* the mount of God. Could such a small pittance of bread and water of it selfe sustaine him so long? No marry: What was the matter then? The word that proceedeth out of Gods mouth had appointed so, that one cruse of water should suffice him all that time. Whereby we see, that man is not filled with drinking only: *Man liveth not by bread onely,*

Isa. 55:13.

1 Reg 17:6.

by every word that proceedeth out of the mouth of God.

Fourthly, saith the Prophet, *Yea clothe you, but you are not warme. Peter Martyr sheweth, that clothing doth keepe the body warme two waies: By keeping in the naturall heate of the body; and by keeping out the accidentall cold of the ayre.* Now though this bee the property of cloathing, yet God as it pleaseth him, can suspend the effect of it, whereupon he saith, *I will take away my corne in the time thereof, and my wine in the season thereof, and I will deliuer my wooll and my flaxe.* Signifying that euen when the corne is come to the ripeness, and the wine now ready to be drunken, God wil deprive them of it. But especially we must marke that he saies, *I wil deliuer deliuer me wooll and my flaxe,* whereby he teacheth us, that God hath as it were, if I may so say, bound all his creatures prentises to vs, to preserve vs, and serue vs if we serue him. But in case wee serue him not, then the creatures are deliuered, and are bound no more to serue vs. The wooll and the flax contrarie to their nature will not serue our turne, if wee con-
trary

Commentar.
in c. Reg. 1.

Hos. 1. 94

Liberabo la-
nam meam
& linum me-
um.

trary to grace rebell against God. Whereas *John* Baptist hauing a garment of Camels haire, and a girdle of leather about his loynes, was well enough. This leather serued him to as good vse as flaxe, and the Camels haire kept him as warme as wooll. Man therefore is not warme by clothing onely, but by vertue of God annexed to the cloathing. *Man liueth not by bread onely, but by every word that proceedeth out of the mouth of God.*

Lastly, saith the Prophet, *Hee that earneth wages, putteth the wages into a broken bagge.* Wee see in the World many men haue great fees, great offices, great reuenues, and yet can scarce keepe themselves out of debt. Other some, haue but very small wages, and yet maintaine themselves well enough, and helpe their poore friends also. Onely the word that proceedeth out of Gods mouth makes this difference. As we may see in *Indas*; Who indeed earned wages, but seeing it was the wages of vnrighteousnesse, therefore it runne out of the bagge as fast as it was put in: For first, when he had it he could not hold it in his hand but brought it backe againe, saying, I haue

haue sinned in betraying innocent blood.
Then himselfe went and made away himselfe, and that which is fearefull but once to name or mention, all his bowels gashed out : There is a brogen bagge. But the Patriarch *Jacob*, earning wages very hardly, to wit, seruing fourteene yeeres for his Vncles daughters, and sixe yeeres for his lambes, in all twenty yeeres, in the end filled his bag full. And though *Laban* changed his wages tenne times, yet he could not one time change that blessing of God, which was alwaies vpon him. And though hee allotted his nephew onely the spotted lambes, which commonly were very few to his wages, yet the word proceeding so out of Gods mouth, this prooued an infinite gaine vnto him. Whereupon the blessed Patriarke humbleth himselfe in true humility and thankesfulnesse to God, and saith, *O Lord, I am not worthy of the least of all thy mercies: for with my staffe came I ouer this Iordan, but now doe I returne with two troupes.* O that wee had such good soules, such thankesfull hearts in vs, as that euery one of vs would in like sort confesse and acknowledge his owne vnworthines

Matth. 27. 5.

Gen. 32. 10.

worthinesse, and the wonderfull worth and wealth of Godsmercy; O Lord, saies he, I am not worthy of the least, or I am lesler then the least of all thy mercies. He makes no mention of his owne paines and trauailes, though they had been very great in that long seruice, but only of the mercies of God. These were the onely cause that his bagge was so full. Wherefore man filleth not his bagge by earning wages onely, but by the mercies of God. *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.*

This teacheth vs, that whether wee sow, or eate, or drinke, or cloath vs, or earne wages, we must doe all to the glory of God. And all we doe to the glory of God, when we refer the glory of all wee doe to God. Not sacrificing to our owne yarne, as the Prophet speaketh, or kissing our owne hand: but kissing the son, and offring vpto him onely the sacrifices of praise and thanksgiuing at whose hand we receiue all good things. For it is not our painefull sowing that giues vs a plentiful crop: not our eating that feedeth vs; not our drinking that satisfieth vs:

vs: not our clothes that warme vs: not our earning wages that filleth our baggs: but the good word that proceedeth out of Gods mouth, which blesteth all these things vnto vs. Therefore as wee must not beginne an of these without grace saying; so we must not end any of them without thanksgiuing. And thus much for the second place of Scripture, which is a commentary vpon this text: *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.*

To make good vse then of all that hath beene spoken, I shall desire you to obserue foure points. First, that God can worke great matters with small meanes. Thus saith our Lord; When I brake the five loaves among five thousand, how many baskets full of broken meate tooke yee vp? they said vnto him, Twelue. And when I brake seauen among foure thousand, how many baskets of the leauings of broken meate tooke ye vp? and they said, Seauen. Certainly, there is no reason in the world that seauen loaves shuld satisfie foure thousand, and much lesse, that five loaves five thousand. But Christ
hauing

Mar. 8. 19.

hauing giuen thanks and blessed the bread, did that by the might of the word proceeding out of his mouth, which by the naturall power and condition of the bread could neuer haue been done. Therefore also he repeateth it, and questioneth with his disciples about it. That by their confession and report, all the Church afterwards might beleene, that God can worke great matters with small meanes, and that *Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.*

Secondly, that God can worke strong matters with weake meanes. What a strong violent matter is it, to pull the soule of any one sinner out of the bottoome of hell, and out of the iawes of destruction? yet this God doth. But how doth hee it? This strong matter, how doth he worke it? By the weakest means that may be. We haue this treasure, saith the Apostle, in earthen vessells, that the excellency of that power might bee of God, & not of vs. O maruellous words! That the excellency of that power might be of God, and not of vs. For if Angels were sent to preach vnto vs, it might be thought:

thought that the conuersion of sinners consisted in the excellency of the Angels ministry, not in the power of Gods word. Now simple and sinnefull men, such as our selues are, no better then earthen vessels, bringing such a treasure vnto vs, the excellency of this worke must needes be wholly ascribed to God. And as it is in spirituall foode, so it is in corporall. It is not the teacher, but the doctrine taught: or rather not the doctrine barely taught neither, but the diuine operation of Gods spirit working with the word which conuerteth the soule. And so it is not the bread onely, but the blessing of Gods grace vpon the bread which sustaineth our life. Thus God can worke strong matters with weake meanes; and *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Thirdly, that God can worke some matters with no meanes. When King *Asa* saw himselfe ouerpressed with the multitude of his enemies, he praied thus to God: O Lord, it is all one with thee, to saue with many, or with no power. If he had said with many, or with a small power, it would haue beene plaine. But with

2 Chr. 14. 11.

faithlesse, but faithfull, so bee not mercifull for my sake, and pittifull to thy people. So much for the second cause, which is to appease his Father.

The third cause, why Christ hath his wounds yet to be seene in his body, is to confound his enemies. When Saint Paul the Apostle before his conuersion persecuted the Church of God, Christ called to him from heauen, and said, *Saul, Saul, why persecutest thou me? Who art thou, Lord, saies Saul? I am, saies Christ, Iesus of Nazareth, whom thou persecutest.* Alluding to the title of his crosse, which was, *Iesus of Nazareth King of the Iewes.* At which words, *Saul* both trembling and astonished, said, *Lord, what wilt thou haue me do?* Now if *Saul*, who repented him afterward of his persecuting Christ, stood so astonished, when he heard but a peice of the title vpon his crosse, how then shall all they be astonished, how shall they be confounded, which without any repentance or remorse of conscience, persecute Christ continually, when at the latter day, not onely the title written ouer his head, but euen the print of the wounds in his hands and side, shall rise vp in iudg

iudgement to condemne them. When like as *Ioseph* said to his Brethren, I am *Ioseph* your brother, whom you sold into Egypt: so Christ shall say vnto them, I am Iesus of Nazareth, whom you persecuted and put to death? Wonderfull indeed is the feare and confusion of a wicked conscience. After that *Herod* had beheaded *Iohn* Baptist, he imagined still he saw and heard that holy head, showingt and crying out against him. Whereupon hearing the same of Iesus, hee said not as others said, It is *Elias*, or, it is one of the Prophets; but, It is *Iohn*, saies hee whom I beheaded, hee is risen from the dead. Saying, whom I beheaded, he confesseth not his fault in true repentance, but onely with his owne mouth beareth witness of his owne wickednesse. In so much as that may be said to him, which *David* said to the Amalakite, who brought him newes of *Sauls* death, Thine owne mouth testifieth against thee, saying, I haue slaine the Lords annointed. Now if the remembrance of this cruell act so vexed and disquieted *Herod* day & night, that hee could take no rest for it, but still thought waking, and dreamed

Mark, 6. 16.

Et erat sepulchrum eius gloriosum.

Hollinshed.

sleeping, *Iohn* Baptist was risen againe, to be reuenged of him, how then shall they be affrighted, how shall they be confounded, which haue not beheaded *Iohn* but crucified Christ, yea and crucifie him continually with their sinnes, when at the resurrection of all flesh, they shall see him whom they haue pierced, and wring their hands, and weepe and waile before him? *Scipio* appointed his sepulchre to bee so placed, as his image standing vpon it, might look directly toward Africa, that being dead hee might still bee a terror to the Carthaginians: after the same sort *Esay* prophesying of Christ, saith, In that day the roote of *Iesse* shall stand vp for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the body of *Cadwallo* an ancient King of the Brittaines, being embalmed and dressed with sweete confections, was put into a brasen image, and set vp on a braten horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith hee shall smite and slay the heathen. The sword

sword wherewith *David* hackt off *Golias* head, after hee had wrested it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when *Abimelech* the Priest brought forth, *David* said, There is none to that, giue it me. Christ also did conquer death euen with those weapons and armour wherewith death assaulted him. And hee keepeth still a memoriall of his conquest in the tabernacle of his body. That as the Philistims were afraid, when they saw *Dania* fighting in the field with that sword: so all Christs enemies may bee confounded, when they shall see the signe of the son of man appearing in the clouds with power and great glory. It was a strange miracie that of *Aarons* rodde which budded. Therefore the Lord said vnto *Moses*, Bring *Aarons* rod againe before the testimonie to be kept for a token to the rebellious children. The body of Christ was a greene tree before it was crucified. After being dead, it was clung and drie like *Aarons* rodde. But it budded, when as the third day it rose againe. Therefore it is kept still for a token to the rebellious children. That as *Aar* n conuincd the

1 Sam. 21.9.

Numb. 7.10.

murmuring Israelites, and confirmed the
 authority of his priesthood by the bud-
 ding of his rod, which otherwise was
 but a dead and a drie thing : so Christ
 may confound his enemies, when he shal
 shew such flourishing glory, such excel-
 lent maiestie in his body, which hath yet
 in it the tokens and the markes of death.
 It is reported that *Zisca* the valiant cap-
 taine of the Bohemians, commanded
 that after his discease his skinn should
 be slead from his body to make a drum,
 which they should vse in their battels,
 affirming that as soone as the Hungari-
 ans, or any other their enemies should
 heare the sound of that drum, they would
 not abide, but take their flight. And sure-
 ly every battell of the warrour is with
 noise and with tumbling of garments in
 blood, but this battel wherein Christ shal
 tread Satan and all his enemies vnder his
 feete, shall bee with burning and consu-
 ming of fire. So that no drumme can bee
 more terrible then the last trumpet shall
 be, when the Lord Iesus shall shew him-
 selfe from heauen with his mighty An-
 gels, and shal so come down with the ve-
 ry same marks & scars in his skin as the
 men

men of Galile saw him ascēding vp. They which dispatched noble *Iulius Caesar* in the senate house, did set a good face of the matter a while, till *Antonius* the next day shewed his robe in the market place, all bloody cut and full of holes, as his enemies had left it. Then the people were so censed and enraged against them, that they made the best of them all glad to hide their heads. The Romans said, wee haue no King, and therefore they slew *Caesar*: the Iewes said wee haue no king but *Caesar*, and therefore they slew Christ. But at the day of iudgement, what shall Christ say? Those mine enemies, which would not that I should raiga ouer them bring hither, and slay them before me. Then not onely the Angels, but all creatures shal be ready to execute vengeance on these murtherers, when they shall see the robe of Christ washt in wine, and his garment in the blood of grapes. When *Thamar*, *Iudas* daughter in law was accused for committing folly in Israel, shee sent to her father in law saying, Looke I pray thee whose these are, the signet and the staffe. *Iuda* by and by knew them, and said, She is more righteous then I. And

Dion l. 44.

Gen. 38 2.

Dan 5.9.

to shall Christs enemies bee enforced to confesse him more righteous then themselves, yea they shall be quite confounded when they shall see how they haue abused him, when they shall see the markes, which their signet and staffe haue made, their signet in his hands, and their staffe in his side. The Prophet *Daniel* recordeth that while *Balthazar* was drinking wine in the golden vessels, which he had taken out of the Temple, there appeared fingers of a mans hand that wrote vpon the wall, and the King saw the palme of the hand that wrote. Then his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another. In this case of *Balthazar* we may consider the state of the wicked, what it shall be at the last day. When they shall see the fingers and the palmes of Christs hands, which they haue so pittifully weounded, writing downe their doome, they shall tremble euery ioynt of them, and bee at their wits ends, and they shall say to the mountaines, *Fall on vs, and to the rocks, Conuert, and hide vs from the presence of him that sitteth*

on the throne, and from the wrath of the Lambe. Thus these victorious wounds of Christ shall confront and confound his enemies. As *Saul* was astonished, when he heard *Iesus* of *Nazareth* calling to him: as *Herod* was affrighted when hee thought *Iohn Baptist* was risen againe: as the *Carthagineans* were troubled, when they saw *Scipio's* sepulchre; as the *Saxons* were terrified, when they saw *Cadmallow's* Image: as the *Philistims* were afraid when they saw *Daniels* sword: as the *Israelites* were appaled, when they saw *Aarons* rodde: as the *Hungarians* were daunted, when they saw *Zisea's* drumme: as the *Romans* were dastat when they saw *Cesars* robe: as *Iuna* was ashamed when he saw *Thamars* signet and staffe: as *Balthazar* was amazed when hee saw the hand-writing vpon the wall. So shall Christs enemies be confounded, when they shall see his hands and his side. As if our Saniour should say thus to euery one of his enemies, Thou enemy of all righteousnesse, Many things many times hast thou done against me and hitherto haue I held my tongue, but now wil I reprove thee, and

Verendum.
ne illam wo-
ram in iudi-
cio non ad-
vata iniquita-
te prola-
tis in inferi digi-
tuum tuum huc
Cassar. hom.
23,

Num. 35. 25.

let before thee the things that thou hast done. Thou art the man, thou art the man that didst murder mee, and put me to a most shamefull death. Denie it if thou darst, denie it if thou canst. These are thy markes which are yet to bee seene in my hands. This deadly wound is thy doing, which is yet to be seen in my side. Therefore thine owne eyes shall give evidence, and thine own conscience shall give sentence against thee. See now whether I say true or no. Look what thou hast done. Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so looke for no mercie at my hands, but for shame and everlasting confusion. So much for the third cause, which is to confound his enemies.

The fourth cause, why Christ hath his wounds yet to be seene in his body, is to comfort his friends. Almighty God in the old law appointed cities of refuge, whither they which had sinned vnratherly might flee and be safe, if they staid in any of them till the death of the high Priest. Our high Priest can yet plainly proue by his hands and side, that once

hee

he died for vs. Whither then should wee
 flie, sinfull soules, whither should we flie
 for succour and comfort but to Christ?
 His wounds only are the cities of refuge
 wherein we are safe and secure, according
 to that of the Psalmist, *The high hills are a
 refuge for the wilde goates, and so are the sto-
 ny rockes for the conies.* O blessed bee these
 high hills, blessed bee these stony rockes,
 which protect & defendvs, yea thogh we
 haue willingly sinned, not onely against
 the fury of man, & the rage of the world,
 but also against the terrible and dreadfull
 displeasure of almighty God. Therefore
 our Sauour speakes to his Spouse in this
 sort, *My dove thou art in the holes of the rock
 in the secreet places of the staires, shew mee thy
 sight, let me heare thy voice.* Insinuating,
 that the Church dares not bee seene nor
 heard of God, except she be in the holes
 of the rock, and in the secreet places of the
 staires. The rock is Christ. The staires al-
 so & the ladder, whereby Iacob climbs vp
 to heauē is Christ. So that the dove, which
 is the Church, lying hid in the holes of
 this rocke, and in the secreet places of
 these staires dreadeth nothing, but with
 great boldnesse, why doe I say boldnesse?
 yea,

Can. 2. 14.

Fabiola
Manf 95.

yea with great ioy, with great comfort, sheweth her selfe to God, and speaketh vnto him. Here the sparrow findeth her a house, and the swallow a nest, where shee may lay her young, euen thine Altar, that is thy wounds, whereby thou didst offer vp thy selfe, as a sacrifice for our sinnes, euen thine altars, O Lord of hosts, my King, and my God. When *Elias* flying from Achab came to Beersheba, hee sat downe vnder a Iuniper tree, and desired that he might die. A Iuniper tree maketh the hottest coale, and the coolest shadow of any tree. The coale is so hot, that if it bee rackt vp in ashes of the same, it continueth vnexinguished by the space of a whole yeare. Therefore whereas wee read in the hundred and twentieth Psalme, With hot burning coales, it is in the Hebrew, as Saint Hierome noteth, with Iuniper coales. Which proueth that iuniper coales be the most hot burning coales that are. Now the coale is not so hot, but the shadow is as coole. Insomuch as the onely shadow of the iuniper tree slayeth and killeth serpents. Therefore *Elias* seeking to rest himselfe where he might bee safest from serpents

serpents, and other dangers, sat downe vnder a iuniper tree, and desired that hee might die: For he thought hee could neuer with the sparrow finde him a house, and with the swallow make him a nest in a better place, then where hee was overshadowed with that iuniper tree, which shadowed out the tree of the crosse of Christ. Of which the Church saies, *Vnder his shadow had I delight, and sat downe, and his fruit was sweet vnto my mouth.* So that if Simeon holding the child in his armes, desired to die, how much more blessedly then might *Elias* haue departed now in peace, when as being wearied with the world, hee was shadowed with the tree of life, and not onely held the child in his armes, but also was held himselfe as a child in the wounded and naked armes of Christ. Notably also doth the story of *Noah* declare what singular comfort the faithfull finde in Christs wounds. For onely *Noah* saued all; onely Christ redeemeth all, *Noah* signified rest: Christ is our rest and peace. *Noah* saued all by the wood of the Arke: Christ redeemeth all by the tree of the crosse. *Noah* was tossed vp and downe vpon the waters: Christ

Gen. 6. 16.

Christ saith to his father, Thou hast brought all thy waues vpon me, *Noah* saued all by the doore in the side of the arke, Christ redeemeth all by the doore in the side of his body. *Noah* the fortieth day after the decreasing of the flood opened the window: Christ the fortieth day after his resurrection ascendeth vp and openeth heauen. Loe ye, how all things agree together. None but *Noah*, none but Christ: *Noahs* rest, Christs peace: *Noahs* arke, Christs crosse: *Noahs* water, Christs woe: *Noahs* doore, Christs side: *Noahs* window, Christ kingdome. The Prophet *Hosea* foretelleth that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray; all haue flown away from God: as a hauke which takes a check and giues ouer her pray: wherfore Christ holding out his wounded, and bloody hands, as meat to reclaime vs, calleth vs as it were, and saith Returne, returne, O Shulamite, returne; returne, that we may behold thee. *Prudentius* writeth, that when *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the mecke mar-

Can. 6. 12.

tyr

tyr answered, I thanke thee, O Captaine, that thou hast opened vnto mee many mouthes, whereby I may preach my Lord and Sauour : *Tot ecce laudant ora, quot sunt vulnera.* Looke how many wounds I haue, so many mouthes I haue, to praise and laud the Lord. And looke how many wounds Christ hath, so many mouthes he hath to call vs to himselfe, so many lures he hath to make our soule flie for comfort onely vnto him. Manna was a most comfortable meat, which God gaue the Israelites; It was like to coriander-seede, and the taste of it was like vnto wafers made with honey. This our holy Sauour applieth to himselfe; For when the Capernites said, *Our fathers did eate Manna in the desert;* Iesus answered, *Your fathers did eate Manna in the wilderness, and are dead. I am the living bread, which came downe from heauen.* Therefore as then there was a golden pot of Manna kept in the Tabernacle, that the posteritie might see the bread wherewith the Lord fedde them, so there is yet a golden pot of Manna kept in heauen, that the faithfull in all ages may taste and see how sweet the
Lord

Ioh 4.6.

In omnibus
aduersitatibus
non inueni
tam efficac
remedium,
quam vulneta
Christi.
Manu 22.

Lord is, which feedeth them with his owne body and blood, the least droppe whereof, though it be as small as a coriander seede, yet it is as sweet as a wafer made with honey. Hard it is to giue a reason wherefore Christ, when he came to the City of Sichar in Samaria, where was *Iacobs Well*, sat downe vpon the Well about the sixt houre. But certainly hee did this not so much for himselfe as for vs. That hereby we might learn when the Sunne is hottest about the sixt houre of the day, when wee are most exercised with afflictions, when we are sorest grieved for our sinnes, alwayes to haue recourse vnto Christ, alwayes to goe with the King into the wineseller, alwayes to sit downe vpon *Iacobs Well*. Of which the Prophet *Zachary* sayes, *In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleauesse*. Whereupon Saint *Austen* saith very diuinely, In all aduersity, sayes he, I could neuer yet find any remedy so comfortable and so effectuall as the wounds of Christ: Christ is not vnlike to the poole in Ierusalem called *Bethesda*, hauing siue Porches, which

which being troubled by an Angell, healed any man, that went first into it, whatsoeuer disease he had. Bethesda signifieth the house of effusion or powring out, in which house Christ dwelt when he powdered out his blood and his soule for our saluation. Therefore he alone is the Angell which came downe at a certaine season into the poole, and troubled the water; because when the fulnesse of time was come, he came into the world to be troubled himselfe, and to bee crucified, that hee might heale not onely that one man which had bene diseased eight and thirty yeares, but euen all mankind, with the troubled water and blood which issued out of his side. So that there is nothing so comfortable for sicke and sinfull men, as to sit in the seats and porches of this poole. Wonderfull are the words of the Prophet concerning Christ, *He shall feed his flocke like a shepheard, he shall gather the lambes with his armes, and carry them in his bosome.* Which was prefigured in the high Priest, who did beare vp with his shoulders a brest-plate, wherein were the names of the twelue Tribes written in twelue precious stones. That
which

Ioh. 5. 2.

Esa. 40. 11.

in heart. He sayes not, because I talke of my humility, but because I am humble, because I shew the practice of it continually in my selfe. I (sayes hee) came downe from heauen to earth, I left my fathers bosome, and tooke a traytors kisse, to teach all men true humility. Therefore there is no teacher to me, there is no master to me: Learne of me, because I am meeke and humble in heart. This kind of instruction both by teaching and by doing, is that two-edged sword, which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reason thinke you, why so many Preachers in their Churches, so many masters in their families, seeke to redresse abuses, strue against sinnes, and yet preuaile so little, but onely because they fight not with this two-edged sword, but with a back-sword. The sword which they fight withall is very sharpe, and cuts deepe on the teaching side, but it is blunt and hath no edge at all on the doing-side. Whereas if we would fight against vngodlinesse with this two-edged sword, both by teaching and doing, wee should soone cut
downe

downe sinne in such sort, as it should neuer be able to stand out against vs. Therefore *David* being ready to reforme many things among his people, sayes in one of the Psalmes, *O Lord giue mee goodnesse and knowledge.* Goodnesse, that I may doe well; and Knowledge, that I may teach well. For I am sure (sayes he) that all my teachiag without doing, all my knowledge without goodnesse, is to no purpose. Therefore O Lord giue me goodnesse and knowledge. But first goodnesse, and then knowledge. Because indeed one hartful of goodnes is worth an hundred headfals of knowledge: one handfull of doing, is worth an hundred tongue-fuls of teaching. For what is the hand else, but the very seale of the tongue? So that as a writing is not pleadable by the law of man without seales, no more is a word warrantable by the law of God, without workes. And therefore if they which serue the beast, receiue the marke of the beast, not onely in their foreheads, but also in their hands: how much more then ought we which serue the liuing God, to receiue the marke of God, not onely in our foreheads by open professing of him but

Bonitatem &
scientiam
doce me.

but also in our hands by faithfull practising that which we professe. Therefore it is a vsuall phrase well-nigh in all the Prophets to say, The word of the Lord by the hand of *Amoi*, by the hand of *Zachary*, or such like; I know indeed it is an Hebrew phrase, where the hand of the Prophet signifieth the Ministerie of the Prophet. But yet this phrase may giue vs thus much to vnderstand, that if the Prophets deale so, as euery word of God passed not onely thorow their mouthes, but also thorow their hands, that when wee also must so deale in hearing and handling the word of God, as we may bring vnto God, sayes *Agapetus*, not onely a profering of words, but also an offering of workes. Wherefore, deare brethren, let your light so shine before men, that they not onely hearing your good words, but also seeing your good workes, may glorifie your Father which is in heauen. For then I assure you, if wee glorifie our father which is in heauen, he will glorifie vs his children which are vpon earth, and in the end make vs great in the kingdome of heauen. O remember therefore that golden saying in the Scripture,

ture.

ture, *The feare of the Lord is the beginning of wisdom, a good understanding haue all they that doe thereafter, the praise of it endureth for euer. A good vnderstanding haue all they that doe thereafter : Why so? Because an ill vnderstanding haue all they that doe not thereafter. They that haue vnderstanding, and doe not thereafter, that is, according to it, haue an ill vnderstanding : But they that haue vnderstanding, and doe thereafter according to it, haue a good vnderstanding. A good vnderstanding haue all they that doe thereafter : the praise of it endureth for euer.* It shall bee eternally rewarded. O how richly are the Apostles rewarded, how highly are they now honoured in heauen, because when they were vpon earth they had a good vnderstanding. They had clouen tongues. Clouen tongues? What's that? I'll tell you : Doe you not see how our hands are clouen and diuided into fingers ; So were the Apostles tongues. They (in a manner, if I may so say) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a work with them. They had no sooner taught others any good
K thing

PELH.10.

Acts 2.3.

thing (as O Lord what good thing did they not teach vs all) but by and by they were ready to practise it, and to performe it themselves. Therefore they are already great in the kingdome of heauen, yea, and much more shall be. The twelue Apostles shall sit vpon twelue thrones, iudging the twelue Tribes of Israel. And if we can happily obtaine so much grace and goodnesse of God, as that wee may haue a care and a conscience as well to doe as to teach, then as sure as God is in heauen, we likewise shall be great in the kingdome of heauen. We shall be enstalled with Christ and his Apostles in the throne of glory, when we shall heare him say vnto vs, *Come ye blessed of my Father inherit the kingdome of heauen prepared for you.* For ye haue not onely professed, but practised: ye haue not onely taught well, but wrought well: yee haue not onely said well, but done well; therefore now you shall bee great in the kingdome of heauen. To the which kingdome of heauen, we beseech thee, O Lord, to bring vs -uen for Iesus Christs sake. Amen.



A SERMON
 Preached before the Kings
 Maiesty at Drayton in North-
 hampton-shire. August. 6.
 1605.

PSALM. 132. 18.

*As for his enemies, I shall cloath them
 with shame; but upon himselfe shall
 his Crowne flourish.*



He Royall Prophet ha-
 uing settled himselfe
 in his kingdome, ac-
 cording to his owne
 desire, and besides ha-
 uing after many wan-
 drings to and fro, at
 length brought backe the Arke againe to
 K 2 Ierusa-

a v. 8. & de
incept.

b v. 14. & de
incept.

Ieruzalem, maketh here his most zealous and deuout prayer to God for the continuance of his fauor both to the Church and Common-wealth committed to his gouernment. *Returne, O Lord, to thy resting place,* sayes hee, *thou and the Arke of thy strength. Let thy Priests be clothed with righteousness, and let thy Saints sing with ioyfulness.* For thy seruant *Dauids sake* turne not away the face of thine anointed. Now that he might apparently see how neare the Lord is to all them that call vpon him in faithfulness and truth, he waiteth not long for an answer, but carries it away with him before he depart. For to *Dauids* petition, *Returne O Lord, vnto thy resting place, thou, and the Arke of thy strength;* Gods answer is this, *b This shall be my resting place, here will I dwell, for I haue a delight therein. I will blesse her victualls with increase, and will satisfie her poore with bread.* To *Dauids* petition, *Let thy Priests be clothed with righteousness, and let thy Saints sing with ioyfulness;* Gods answer is this; *I will cloath her Priests with saluation, and her Saints shall reioyce and sing.* Lastly, to *Dauids* petition, *For thy ser-*

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uant Dauids sake turne not away the face of thine anointed; Gods answer is this, There shall I make the horns of Dauid to flourish; I, I haue ordained a light for mine anointed. As for his enemies, I shall cloath them with shame; but upon himselfe shall his Crowne flourish. As if he should haue said, Turne away the face of mine anointed? Nay, that will I neuer doe; I will indeed turne away the face of the enemies of mine anointed; their face shall be couered with confusion, and cloathed with shame: But contrariwise, I haue ordained a light for mine anointed. He euer shall haue a light in his face, and a crowne vpon his head. As for his enemies, I shall cloath them with shame; but upon himselfe shall his Crowne flourish.

These words are principally to be vnderstood of Christ. For neuer were any so cloathed with shame as his enemies, the cursed Jewes, which murdered him. There city was sacked, not one stone of it being left vpon another, and they themselves as stubble or chaffe were scattered ouer the face of the earth. So that they are the very shame of men, and the out-cast of all people. In so much as when

The Kings Crowne.

we would signifie we hate a man deadly, indeed wee commonly vse to say, wee hate them worle than a Jew. On the other side, Christ is so exalted now, that all power is giuen him in heauen and earth; yea, God hath giuen him a name about all names, that at the most sweet and most excellent name of *Iesus*, euery knee and euery heart also might doe obedience. And as the Apostle proueth out of the eight *Psalme*, The Lord now after all his dolorous paines and torments, hath crowned him with honour and glory. Neuerthelesse, in a secondary sort, this promise may be applied also to *Dauid*, who was a notable type of Christ; and so consequently to euery faithfull successor of *Dauid*, which is Christs vicegerent and lieftenant vpon earth. For ye know what was the end of all *Dauid* enemies: *Abolon* his disobedient sonne, hung vpon by the goldyllocks of pride. *Achitophel* his trayterous Counsellor, made away himselfe. *Shemes* a reuiler of him, and a detractor from him, in his gray haire put to shamefull death. The same may be said of the rest. But holy *Dauid* himselfe could neuer bee overcome. For
 though

though many enemies, specially *Antiochus Epiphanes*, bent all their force to the very uttermost, to root out *Dauids* posteritie, and to destroy Gods people; yet maugre their heads and their hearts, *Dauids* Crowne yet flourished and continued in his stocke, till at length the sonne of *David* came into the world; of whom the Angell *Gabriel* spake to the blessed Virgin *Mary* in this sort; *Hee shall be great, and shall bee called the sonne of the most High; and the Lord God shall giue him the throne of his Father David, and he shall be ruler over the house of Iacob, and of his kingdome shall be no end.* Now if this Scripture be so notably verified in *David*, he hauing faithfully serued in his time, and being now by the will of God dead; no reason but that we may vnderstand it also generally of euery holy one of God which treadeth in *Dauids* steps, going in and out before Gods people. *As for his enemies, I shall cloath them with shame; but upon himselfe shall his Crowne flourish.*

d Luke. i. 32. c.

Here are two parts: his enemies; himselfe. His enemies, first shall haue shame; secondly, shall be cloathed with shame.

Himselfe, first, shall haue a crowne; secondly, shal haue a flourishing crown. *As for his enemies, I shal cloath them with shame, but vpon himselfe shall his crowne flourish.*

The shame which the Lord God as-
sureth Dauid shall light vpon his ene-
mies, is a very dreadfull iudgement a-
gainst them. *Nicas* sayes plainly, No pu-
nishment so grieuous as shame. And *Nazianzen* yet more expressely, Better were
a man dye right out, then still liue in re-
proach and shame. This, diuers valiant
Worthies haue shewed to be true, rid-
ding themselves voluntarily of their life,
that so they might be rid of their shame.
Ajax being ready to dispatch himselfe,
vsed these as his last words; No griefe
doth so cut the very heart of a gene-
rous and magnanimous man, as shame
and reproach. What should I speake
of any more Grecians, or Romans, as
of *Brutus*, *Cassius*, *Antonius*, *Cato Vi-*
censis, and such others? In Scripture we
haue a plaine prooffe. Mighty *Sampson*,
being about to pull the whole house
vpon his owne head, said thus; *O Lord*
God I pray thee strengthen mee at this time
onely, that I may be at once auenged of the
Phil.

Philistims for my two eyes. Hee desired rather once to dye valiantly, then long to liue wretchedly. For as Saint *Ambrose* writing of *Sampson*, saith, *h* For a man to liue, or dye, is naturall: but for a man to liue in shame and contempt, and to bee made a laughing-stocke of his Enemies, is such a matter, as no well bred and noble minded man that hath any courage or stomacke in him, can euer digest it. Yet the Lord God promisseth *Dauid* his anointed, that shame shall be the reward of all his enemies; shame I say, which is a great deale worse than death it selfe. *As for his enemies*, sayes hee, *I shall cloathe them with shame.*

Secondly, they shall be cloathed with shame. To bee cloathed is an Hebrew phrase, signifying to haue any thing vnseparably cast vpon one. And it is taken both in the better and in the worse part. As a little before; I cloath her Priests with saluation: that is, I will furnish *Sions* Priests with such endowments and graces from aboue, which they shall bee as it were inuested into; that both by their life and doctrine, they

h Viuere & mori naturae functio: ludibrio esse probro ducitur. Epist. 70.

they shall still further the saluation both of themselves, and of them which heare them. Contrariwise, in this place I will cloath them with shame; that is, shame shall so vnseparably accompany them, that as wherefoeuer a man goeth, hee carrieth his clothes with him; so wherefoeuer they goe, they shall carry their shame with them. And that which is strangest of all, they which are ashamed, vse to cloath or couer their shame, and then thinke themselves well enough; but *Dauids* enemies shall be so shamed, that euen the very couering of their shame shall be a discovering of it; and the clothing or cloking of their ignominie, shall bee nothing else but a girding of it more closely, and more vnseparably vnto them. So the Prophet speaketh elsewhere, *i* *Let them bee put to confusion and shame together, that reioyce at mine hurt. Let them be clothed with rebuke and dishonour, that lift vp themselves against me.* O Lord God, say Amen to it; let it be euen so, O Lord, Let them be clothed with rebuke and dishonour that lift vp themselves against thine annointed. And a

i Psal. 35. 26.

k Psal. 109. 19.

gaine, *k* *Let shame be vnto him as a cloake*
shat

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that he hath upon him, and as the girdle that he is alwayes girded withall. And yet againe, ^l Let mine aduersaries bee cloathed with shame, and let them couer themselves with their owne confusion as with a cloake.

1 Verſe 19.

But to leaue the word, and come to the matter : The enemies of *Dauid* shall be clothed with shame three waies; In their owne conscience, In the world, In the day of iudgement.

Touching their owne conscience, S. *Auſten* ſayes well, ^m All vnordinate deſires, as none are more vnordinate than traiterous and rebellious enterpriſes, carry in themſelues that bane which poiſons & puniſhes them at the laſt. Whereupon the Prophet ſayes, ⁿ *Hide mee, O Lord, vnder the ſhadow of thy wings, vntill iniquity be ouerpast*, as the *Septuagint* translate it. But we read it, *Vntill this Tyranny be ouerpast*. And others translate it, *Vntill this Calamity, or this Miſery be ouerpast*. Whch indifferent acceptation of the Hebrew word, ſheweth that nothing doth ſo tyrannize ouer the conscience, nothing is ſuch a calamitie and miſerie to the mind, as iniquity and ſinne. *Iudas*, after hee had betrayed his Lord and Maſter,

m Omnis inordinatus affectus est sibi metipſi poena.

n Pſal. 37.2.

o Mat. 27. 4.

ster, was so confounded in his owne conscience, that hee cryed out and said, *o I haue sinned, in betraying innocent blood. Prodicor Casca, vile traytour* : if his blood be innocent, then thy conscience is guiltie. And if thou canst confesse thou hast sinned, when it is too late, why diddest thou not take heed of sinning when 'twas time? I haue sinned sayes hee, sinned in betraying innocent blood. A thousand hels could not haue more tormented him, then this desperate sorrow and extreme shame wherewith his conscience was cloathed, tearing his bowels whilst hee was aliue, and powring them out when he dyed,

p Gen. 4. 5.

Now as for shame in the world, wee reade p that God did set a marke vpon *Cain*, the murtherer of iust *Abel*; and so consequently the ring-leader of all *Davids* enemies. Therefore as when men see a Wolfe or a Foxe, or any such hurtfull beast in the Forest, they set all their dogges vpon him; so the enemies of the Lords anointed, being burnt, as it were, and branded with the markes of shame, are howted and hunted wheresoeuer they goe. One example at this time

shal

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shall suffice. *Maxentius*, a wicked rebell against his owne Lord and famous Emperour, *Constantine* the great, deuised to haue a bridge made with Cock-boats chained together ouer a riuer neare Rome thinking to traine the Emperour that way, and there to drowne them in the riuer. But God so wrought for his chosen seruant, that the enemy himselfe being compelled to flye that way, was taken in that pit which hee digged for others. And so as *Pharaoh* was cloathed with shame in the open view and sight of all the world, when he and all his host were drowned in the red sea, in the same fashion *Maxentius* was drest.

Lastly, touching shame in the day of iudgement: *Dauids* enemies at that day, shall stand before the tribunall seat of Christ, being naked in all respects else, but onely couered with their owne shame. Then they shall bee vexed with horrible feare, and cloathed with confusion; whereas the righteous shall bee cloathed with incorruption: yea, though in this life with the rich glutton, if they haue beene cloathed with purple and fine linnen, yet then their attire shall be disho-

† Sapien. 5. 2.
† Cor. 15.

† Luk 16. 19.

dishonour, and their garment shall bee shame. Thus will the Lord cloath the enemies of his annointed with shame; cloath them in their owne conscience, cloath them in the world, cloath them in the day of iudgement. *As for his enemies, I shall cloath them with shame; But upon him selfe shall his Crowne flourish.*

The one halfe of this Sermon is now past, the other shall be as soone dispatcht. *But upon him shall his Crowne flourish.*

First, him selfe shall haue a Crowne. *Tertullian*^r reporteth out of *Diodorus Siculus*, that the first that euer wore a crowne was *Iupiter*: The souldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon *Iupiters*^a Priest brought Bulls and Crownes to the gates of Lистра, and would there haue sacrificed to *Panl*. Afterward, when Gods people, the Israelites, would needs haue a King, as other Nations had round about them; then their Kings would needs haue Crownes also, as other Kings had round about them. Hence we read, that *Dauid* hauing vanquished the King of Rabbath, ^x tooke the crowne from off his head, and

^r In libro de
corona Militis

^u Acts 14. 13.

^x 1. Chr 20. 6.

and found t the weight of a talent of gold, with pretious stones in it; and set it vpon his owne head. Though indeed long before that the *Y Amalekite* brought him a crowne, which he tooke from *Sauls* head when he slew him.

y 2 Sam. 2. 10.

So that the thing God promifeth, is this, that any Crowne which King *Dauid* should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be sure of outward ornaments enough, will needs weare a triple Crowne. Others haue beene vnwilling to weare that one which they might. *Canutus*, that was absolute King almost of fise kingdomes, somewhat before the Conquest, vpon a time in his progresse riding neare the Thames, lighted and fate downe before the shoare: Then, as it were to try a conclusion, he commanded the water, being now ready to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came still vp higher and higher, till it began to wet him: wwhereupon turning to his Nobles which were about him, Ye call me (saye

he) your king and Master, and so indeed I am, and yet loe yee, I cannot command so much as this little streame, but doe what I can, that will doe still as it list. Whereupon presently he posted to Westminster, and resigned his crowne to the Crucifixe there, neither could hee euer after this bee perswaded to weare it any more. Now as the pride of that man of sinne, which sits vnder the signe of the triple crowne, is too intolerable: so on the contrary part this was too much nicenesse in *Cannibis*. Seeing it followeth not, because hee could not command the sea and the waters, as Christ did, and therefore he might not weare a crowne. For, neither doth Christ himselfe in heauen, weare such a crowne as kings of the earth doe. But the truth is this, that royalty and maiesty which is essentiall to God, hee is content to communicate to his holy ones, and to his anointed, by participation and grace. Therefore the Lords anointed, which is as it were his fauourite, may very well doe all the three things at once; weare the crowne which God giueth, and yet detest the pride which God abhorreth, and still admire

admire the Maieſty which God inioyeth,
So that the Lord promiſing his ſeruant
Dauid a crowne, promiſeth him wealth,
wiſdome, renowne, dignitie, proſperitie;
in one word, all royalties belonging to a
crowne *But upon himſelfe ſhall his Crowne
flouriſh.*

Secondly, hee ſhall haue a flouriſhing
crowne. Flouriſhing is metaphorically
attributed to a crowne. As in the next
verſe before, *Ther. ſhall I make the horne of
Dauid to flouriſh.* A metaphor taken from
thoſe goodly creatures, as Stagges, and
ſuch like; whoſe chiefeſt beauty and
ſtrength conſiſteth in their hornes, eſpe-
cially when they bud and branch abroad.
So in theſe words, *But upon himſelfe ſhall
his Crowne flouriſh.* A plaine alluſion to
thoſe flowers which either continually,
or elſe a very long time, keepe freſh and
greene. Beſides, at the firſt, Kings crowns
were not made of gold and pearles, as I
told you of *Dauids* crowne, but one-
ly of greene Oaken leaues, as that of
Iupiters, or elſe of ſome other bran-
ches or flowers, as others. The Lord
then meaning that *Dauids* kingdome
ſhould be eſtabliſhed for euer, and that
I. his

z Mat. 6 24.

a 1 Reg. 7.49.

his lasting glory should still grow green, he maketh this louing promise vnto him; Bat vpon himselfe shall his crowne flourish. How flourishing beautifull flowers are, consider but the Lillie, and you shall soone perceiue: Marke (saies our Saviour) how the Lillies of the field doe grow, they labour not, neither doe they spin, yet doe I say vnto you, that euen *Salomon* in all his royalty was not clothed like one of these. Now if God so cloath the flowers of the field, which grow to day, and to morrow are cast into the Ouen, how much more shall he cloath *Dauids* enemies with shame; but vpon himselfe make his crowne flourish? For euen as in *Salomons* Temple, five candle sticks at the right side, and five at the left standing before the Oracle, and being made of matter of pure gold, for forme with branches and flowers, did we l-nigh dazzle the eyes of any that entered into the Temple: so, the Lord here giues his word, that the Kings crowne shall euer flourish in the house of our God, sparkling and displaying those rayes of Majesty; those beames of beauty, which shall amaze the world, and be a wonder

as well to Angels as to men. Wherefore as I said euen now of his enemies shame, that it shall be threefold: so here I repeat the same againe of his crownés flourishing: His crowne shall flourish in his owne conscience, in the world, in the day of iudgement. Touching his owne conscience, the blessed Apostle calleth the *Philippians* his ioy, and a crowne ^b. And to the *Thessalonians* hee writeth thus: *What is our hope, or ioy, or crown of reioycing? Are not euen you it, in the presence of our Lord Iesus Christ at his comming? Yes, ye are our glory and ioy* ^c. Now, if this precious vessel of honour reioyced in nothing so much as in the testimony of his conscience, that in simplicitie and godly purenesse, and not in fleshly wisdom, but by the grace of God, hee had his conuersion in the world, the power of Gods Spirit working still most mightily by his ministry to the conuersion of the world to Christ: how much more shall the Lords anointed haue his conscience crowned with flourishing ioy, with comfort, with content, with heavenly peace; when hee shall remember, that not onely for matters of Religion and

b Phil. 4. 1.

c i Thes. 2. 19,
20.

The Kings crowne.

Gods true seruice, hee hath beene and still is with Saint *Paul* profitable to the Church; but also is a strong bulwarke and a tower of defence to maintaine euen the outward felicity and prosperitie of Gods people: yea, the very particular right, wealth, life of euery one of them; all this I say, and a hundred things more, when he considereth what a great and a glorious instrument he hath been euery way of Gods glory: O Lord God, what a heauen shall he haue in his heart? what a sweet Paradise of pleasure in his soule? what securitie? what assurance of Christs loue? what a confident and vndaunted hope of eternall glory? what a flourishing crowne of reioycing shall hee haue euen in his very conscience? *Vpon himselfe shall his Crowne flourish.* Touching the world, our holy Prophet speaking to God, though in the third person, yet of himselfe sayes, *Thou hast preuented him with liberall blessings, and hast set a Crowne of pure gold vpon his head. His honour is great in thy saluation, glory and great worship hast thou laid vpon him.* Now that crowne which is of gold yea, of pure gold, must needs bee very flourishing

flourishing euen in the view and face of the world.

Neither is this to be vnderstood of *Dauid* person onely, but euen of his posterity in all ages to come. How was he himselfe crowned with conquests and victories ouer his enemies? How was his son *Salomon* crowned with riches, with wisdom, with fame and glory in the whole world? which flourishing of his sonne, as of a noble branch, graced in a manner the very root of *Dauid* himselfe. For, as his worthy sonne teacheth, *Childrens children are the crowne of the elders, and the glory of the children are their fathers.* Therefore, as children may iustly glory of the renowne of their fathers vertue and honour; so the excellent father is in a sort crowned with happinesse in this world, when he sees his childrens children like to grow vp and flourish after him. *But vpon himselfe shall his crowne flourish.* Lastly, touching the day of iudgment: then, then shall all the righteous flourish, when as hauing beene faithfull vnto the death, they shall receiue the Crowne of life. A Crowne, as Saint *Peter* calleth it, immortal and vndefiled, and

c *Prou. 17. 6.*

fr Pet. 1. 4.

D. Thomas
Bodleius, qui
plurimis &
pulcherimis
libris Oxoni-
ensem biblio-
thecam in-
struxit.

that fadeth not away^f. Denying that e-
uer it fadeth away, hee affirmeth that it
euer flourisheth. I would here be bold if
I might doe it without offence, as I hope
I may, to shew you one goodly cluster of
grapes of the land of Canaan, a land
flowing with milke and honey, whither
you are now going, before you enter in-
to it. A worthy and vertuous gentle-
man, whom I need not name in this place
because no doubt many ages will name
him, and repowne him hereafter, giueth
for his armes three Crownes, with this
posy, *Quarta perennis erit*. As if he should
say, these three crownes, which I beare
in my coat, are but the difference of my
house and gentry, but *Quarta perennis erit*;
the fourth crowne which I looke for in
heauen, shall be euermore lasting and immor-
tall. That fourth, though it bee but one
crowne, yet shall bee worth all these
three crownes; yea, three thousand more
such as these are: The fourth shall bee e-
ternall. Now, if he, and we that are such
as hee no question is, faithfull to God,
and loyall to the chosen seruant of God,
may well hope for a most flourishing in-
corruptible crowne of glory, then much

more.

more may *David* himselfe reioyce in God his Saviour, and say, *Quinta aut sexta perennis erit*; The fift, or the sixt shall bee eternall. This crowne which God of his grace with his owne right hand and his holy arme hath set vpon mine head, is indeed (thanks and prayse be giuen vnto the same God) a very flourishing crowne; flourishing in mine owne conscience: flourishing in the world, both for my person, and for my posterite: But it is nothing, in respect of that flourishing crowne which I shall receiue at the day of iudgement. *For the iust shall flourish like a palme tree, and shall grow like a Cedar in Lebanon. Such as bee planted in the house of the Lord, shall flourish in the courts of our God.* And then indeed shall this bountifull promise of God bee most fully performed, But vpon himselfe shal his Crowne flourish. *As for his enemies, I shall cloath them with shame; but vpon himselfe shall his crowne flourish.*

To draw then to an end; it may sceme very strange, that *David* had any enemies: Yet, out of these words, *As for his enemies, I shall cloath them with shame*; it may well be gathered that some he had.

What?

g Psal. 92. 12.

a Luk 110.

the Lord. When the Law was giuen, on-
ly *Moses* might come vp to the top of
the mount, all the people stood below.
Which custome continued euen vntill
the comming of Christ. For when in-
cense was offered, ° onely *Zachary* went
into the Temple, all the multitude stood
without. But suppose more men then
Moses or *Zachary* did at that time be-
hold the glory of the Lord, yet certainly
more Nations then the Iewes did not
behold it, The Iewes onely were Gods
peculiar people: As for the Gentiles they
were suffered to walke in their owne
wayes. *The Lord shewed his Word vnto Ia-
cob, his Statutes and Ordinances vnto Israel.*
*He dealt not so with any other Nation, nei-
ther had the heathen knowledge of his Law:*
which likewise continued euen vntil the
comming of Christ. For when a wo-
man of Canaan cryed so to our Saniour,
saying, *Haue mercy on me;* hee answered
her, *I am not sent but to the lost sheepe of*
the house of Israel. Yea, not onely hee
himselſe denyed mercy to the Gentiles,
but also hee charged his Disciples for a
time to shew no mercy on them. *Goe*
not into the way of the Gentils, sayes hee ^b,
and

b Mat. 10. 5,

and into the Cirits of the Samaritans enter ye not: but goe rather to the lost sheepe of the house of Israel. So that it was but one man onely among all the people, namely, Moses, or Zachary: or, to take it at the very highest, it was but one people onely among all Nations; namely, the Iewes; or the Israelites, which did in the time of the old Testament behold the glory of the Lord.

But all we, now all we, with open face behold as in a glasse the glorie of the Lord. Then, they did sing *c* *Notus in India Deus, In Iewry is God knowne, his name is great in Israel.* But now we sing, *d* *Laudate Dominum omnes gentes; O praise the Lord all ye heathen, praise him all yee Nations.* Then, no vncircumcised stranger might eat the Pasche, *e* only those might eat it which were borne in the Land. But now, all wee that are otherwise strangers from the Commonwealth of Israel haue an altar *f*, and being circumcised with Circumcision made without hands, wee may all of vs eat the Easter-lambe, which hath bin slaine for vs. Then, the name of Christ was as an oynement kept close in an alabaſter box, the

c Psal. 76.

d Psal. 117:

e Exod. 12. 45

f Heb. 13. 10.
προσευχόμενοι καὶ
τῇ τῶν εὐχαρισ-
τιῶν
Vide Theod
in Exod. quest
24.

Vnguentum
effusum.
g Cant. 1. 2.
Christi no-
men ante eius
aduentum in
Israel populo
quasi in vase
aliquo clau-
debarur. Amb
h Luk 12. 3.

i Matth. 23. 7.

k Rom 11. 17

l Can. 6. 8.

the fauour whereof perfumed onely a part of the house. But now, it is as an oyntment powred out *s*, the sweet smell whereof perfumeth *all* the house of God. Then, the doctrine of saluation was preached onely in the places of Palestina, which was but a corner of the world. But now it is, *as it were*, proclaimed vpon the tops of houses^h, and published ouer *al* the whole earth. Then, only the asse vsed to the yoake, the Iew vsed to the yoake of the Law, was brought vnto Christ. But now, he hath ridden into Ierusalem, vpon the asses foaleⁱ, and he hath made all the Gentils, which were before like vntamed colts, tractable, and obedient, and seruiceable to himselfe. Then, onely naturall branches, which were the Iewes, did by faith take root downward, and by charitie beare fruit vpward. But now, wild branches are grafted into the right oliue tree^k, and *all* the Gentiles are incorporated into the body of Christ.

Therefore that is now most true which our Sauiour saies concerning his Church, *l The Queenes and the Concubines haue prayesd her*. The Queenes are the Iewes, whom Christ of old had espoused to him-

himselfe. The Concubines are the Gentiles; which though heretofore they haue run a whoring after strange gods, as the Prophet speaketh, yet now they are faithfull vnto Christ. So that not onely the Queenes, but also the Concubines prayse the Church; yea, *all* generations doe call her blessed. Which is the cause why *Salomon* also had three hundred Queenes, and seuen hundred Concubins^m. Not so much to satisfie his owne fancy, as to signifie Gods pleasure: Namely, that there should bee seuen in the time of the Gospell, to three in the time of the Law; seuen to three, which should loue the true *Salomon* Christ Iesus. And that, not onely three hundred persons among the Iewes, but also seuen hundred Nations among the Gentiles, yea *all* the Nations of the earth, should at length bee ioyned to Christ. Now *Salomon*; not onely by the multitude of his Concubines (and likewise by marrying *Pharaohs* daughter) did foreshew the calling of the Gentiles; but much moreⁿ by requesting *Hiram*, King of Tyrus, to helpe him build the Temple. For none but Israelites did meddle with building
the

m 1 Reg. 11. 3.

n 1 Reg. 5. 1.

o Psal 72. 10
 Vide Ambr. de
 voca. gen. l. 2
 c. 1. & Cyrill.
 contra Iulianum.
 lib 8.
 p Num 33. 9.

the Tabernacle; whereas Sidonians, and diuers other Gentiles, did helpe to build the Temple. Which did mystically insinuate a further thing: To wit, that though the Synagogue of the Iewes did consist onely of Israelites, yet the Sidonians, and all other Nations, should one day come together, and put-too their helping hand, to edifie and build vp the Church of Christ: Euen as the Father of Salomon prophesied of it long before, *o The Kings of Tarsis and the Ister shall giue presents, the Kings of Arabia and Saba shall bring gifts. All people shall fall downe before him, all nations shall doe him seruice.* Wee read P that the Israelites remoued their tents from Marah, and came to Elim, where they found twelue fountaines of water, and seuentie palme trees. All the while they were in Marah, which signifieth bitternesse, they saw no fountaine, no palme tree. But when they came to Elim, which signifieth Rams, then they found twelue fountaines, and seuentie palme trees. This iourney of the Israelites did intimate thus much; That the Church of Christ should neuer leaue iourneying on forward, till it came

came from Marah to Elim: That is, from the Jewes, whose mouthes are full of cursing and bitternesse, to the Gentiles, which are the true flocke and sheepfold of Christ. Here, the Church findeth twelue fountaines, and seuentie palme trees; 9 twelue Apostles, and seuentie Disciples. Which twelue Apostles, as twelue fountaines, haue flowed more generallly ouer the face of *all* the earth to renew it, then *Noahs* flood did to destroy it. And the seuentie Disciples, as seuentie palme trees, haue flourished and spread themselues ouer *all* the world, so that as the Psalmist speaketh, *The hills are covered with the shadow of them, and the boughs thereof are like the goodly Cedar trees.* Almighty God commanded *Moses* to make twelue cakes, which should bee set continually vpon the Table of Shewbread, yet so as they should bee changed euery Sabbath day. These twelue cakes did prefigure the twelue Apostles, and all those Disciples of Christ, which continually *shew* to his people the bread of life; that is, the Word of God. Now these twelue cakes are changed, when as the twelue fountaines

and

¶ Nondubium quin de duodecim apostolis sermo sit, de quorum fontibus deriuatae aquae, totius mundi siccitatem rigant. Hiero. Epist. ad Fabiolum, M. 6. 2 Plal. 80. 10.

f Leuit 24. 8.

2 Bede de Tabern. l. 1. c. 7.

u Psal. 45. 17.
Constitues
eos principes
super omnem
terram. De
Apostolis di-
ctum est. Vti-
que & de no-
bis, qui loca
Apostolorum
mineribus re-
uerentis,
sed & oribus
consolationi-
bus obtine-
mus. Arnulfus
in ser. in
Conc. Tero-
nenf. pag. 65.
x 2 Chro. 4. 4.

vt Corp. 10.
Duodecim
boues, duode-
cim Apostoli
sunt. Beda de
temp. Salom.
c. 10.

and the seuentie palme trees, are changed into twelue Apostles and seuentie Disciples. That so, Gods promise to his Church may be fulfilled, which is this, *"Instead of thy fathers thou shalt haue children, whom thou maist make Princes in all lands.* As if in other words hee should haue said, Thy shewbread shall be changed. For instead of thy twelue fountains, and thy seuentie palme trees, thou shalt haue twelue Apostles, and seuentie Disciples, whom thou maist make Princes in *all* lands. To this mysterie of the twelue fountaines, is answerable that which is written of the twelue Oxen x. The molten sea did stand vpon twelue Oxen, whereof three looked toward the North, and three looked toward the West, and three looked toward the South, and three looked toward the East. The great Caldron was called a molten sea, because it did foreshew the depth of the twelue Apostles doctrine, which flowing from them, as from twelue fountaines, did make, as it were, a maine sea. This sea did stand vpon twelue Oxen; that is, as Saint Paul doth interpret it y, vpon twelue Apostles. Which in that
they

they looked foure wayes, East, West, North, and South, they did teach all Nations *. And in that they looked three and three together, they did represent the blessed Trinity. Not onely teaching all Nations, but also in that sea of water baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. Wherefore, though the two Kine which carried the Arke, wherein were the Tables of the Law, went straight, and kept one path, turning neither to the right hand, nor to the left *: Yet these twelue Oxen which carried the molten sea, signifying the doctrine of the Gospell went not straight, neither kept one path, but turned into the way of the Gentiles ; yea, they looked all manner of wayes, East, West North, and South. And thole two Kine stood still and lowed no more, when they came to the field of *Iosua*, dwelling in Bethshemesh ; that is, in the house of the Sunne. To note, that all the Kine, and Calues, and Sacrifices, and Ceremonies of the old Law were to cease and stand still, when they came to Iesus, which is the true *Iosua* ; dwelling in

Q

heauen;

z Potest intelligi quod quatuor facies rota habeat, propter hoc quod scriptura sacra per gratiam predicationis extensa in quatuor mundi partes innouit. Greg. in Ezech Hom. a 1 Sam. 6, i 2.

a Psal. 19. 6.
 b Cant. 4. 12.
 c Terra à Dan
 vsque Beerla-
 bee vix cen-
 tum sexaginta
 millium in
 longum spa-
 cio tenditur.
 Ep. ad Dard.

heauen, which is the true Bethshemesh. But these twelue Oxen, were so farre from leauing off, either to goe, or to low, when they came to Christ, that euen then they went much faster, and lowed much lowder; so that now their sound is gone out into *all* lands, and their words into the ends of the world, and in them hath God set Bethshemesh; that is, a house or Tabernacle for the Sunne. Therefore as the materiall sunne, through the twelue signes in the Zodiacke, goeth forth from the vitermost parts of the heauen, and runneth about to the end of it againe: in like sort, the spirituall Sonne of Righteousnesse, by the twelue Apostles, as by twelue signes, hath bene borne round about the world, that hee might bee not onely the glory of his people Israel, but also a light to lighten the Gentiles, and that all, *all* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagogue of the Iewes, Christ saith, *My sister, my Spouse it is as a garden enclosed, and as a fountaine sealed vp.* For as Saint Hierome writeth, the whole Countrey of Iewry where the Iewes dwelt, lying betweene

betweene Dan and Beersabee, was scarce an hundred and threescore mile long. So that it might well bee likened to a garden inclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned into a springing Well, since the twelue fountains haue flowed ouer all the earth: and, this enclosed garden hath beene turned into an open field, since the twelue Oxen haue plowed the field of all the world. Therefore now Christ saith of himselfe, ^d *I am a flower of the field.* And so likewise to his Spouse, ^e *Come my Well-beloued, let vs goe forth into the field, let vs remaine in the villages.* For though before his passion hee was apprehended in a garden, yet at his passion he was crucified without the gate ^f. To signifie, that he would be, not onely a garden-flower, but also a field-flower; and that hee would remaine, not onely for the saluation of the Iewes within the Ciris of Ierusalem, but also for the saluation of the Gentiles without the gate of the City, in all the villages round about. *Nabuchadnezzar* ^g saw in a vision a stone cut without hands, which became a great mountaine, and filled all

Q 2

the

d Cant. 2. 1.
Ego sum flos
campi.
e Cant. 7. 11.

f Heb. 13. 12.

g Dan. 2. 35.

h Cap: a. v. 2.

i Oportuit vt
ex quatuor
cardinibus or-
bis terræ no-
men inte por-
taret Adam.
Tract: de Sina
& Sion. initio.
k Gen: 28. 14.

the whole earth. This stone cut without hands, is Christ begotten of a pure Virgin, without the companie of man. Who was indeede a verie little stone, or, as I may say, but a sparke at the first. Wherefore the Jewes for his pouertie and humilitie despised and refused him. But now this poore little stone which the Builders refused, is become the head stone in the corner, and it is made a great mountaine, which filleth all the whole earth. According to the prophesie of *Esay*; ^h *It shall be in the last dayes, that the mountaine of the house of the Lord shall bee prepared in the toppes of the mountaines, and shall bee exalted above the hills, and all Nation. shall flow vnto it.* So that Christ, which is the head corner-stone, may bee fitly called the second *Adam*. The Greeke letters of which name, as *S. Cyprian*ⁱ writeth, doe senerally signifie all the quarters of the earth. *A. Ανατολη*, the East: *Δ. Δυσις*, the West: *A. againe*, *Απρος*, the North: *Μ. Μεσημερια*, the South. According to the promise of God vnto *Abraham*, ^k *Thy seed shall bee as the dust of the earth*: (that is, as the first *Adam* was made of the dust of the earth:

fo

so thy seed, which is Christ the second Adam, shall be dispersed as dust ouer all the earth.) Thy seed shall be as the dust of the earth; and thou shalt spread abroad (as a great mountaine) to the East, and to the West, and to the North, and to the South; and in thee, and in thy seed, shall all the families of the earth bee blessed. The Iewish Synagogue speaketh in this sort, *My soule troubleth me, for the Charities of Aminadab. Aminadab signifieth a willing or an obedient people. Such are the faithfull Gentiles: Of whom God saith, m A people which I haue not knowne shall serue mee: As soone as they heare of mee they shall obey mee. But the strange children shall dissemble with me. The strange children shall faile, and bee afraid out of their prisons. Though God haue beene a louing father to the Iewes, yet they dissemble, and are strange children to him. Contrariwise, though God haue not knowne the Gentiles, yet they doe know and serue him. Therefore the obstinate Iewes repining and grudging that the Gentiles are called, say euery one of them, Anima mea conturbauit me, My soule troubleth mee, thorough*

Q 3

enuy,

1 Can. 6. 11.
 Anima mea
 conturbauit
 me, propter
 quadrigas A-
 minadab.
 m Pla. 18. 44.

n Mat. 27. 32.
V; talifatto
præsignare-
tur gentium
fides. Leo de
Pas. do. l. 8.

o Gen. 9. 27.

p Rom 3. 2.

enuy, malice, blindness, and disobedience. Because they faile, and are afraid out of their prisons. On the other side, the obedient Gentiles, being called to this liberty of the sonnes of God, lye not in any prisons, but ride in the Chariots of Aminadab. Because, as soone as they heare of God, they willingly obey him. Which is implied, in that a man of Cyrene, named *Simon*, did carry the Crosse of Christ. A man of Cyrene, is a Gentile: *Simon* signifieth hearing and obeying. Therefore, a man of Cyrene named *Simon* carrying the crosse, is a faithfull Gentile, which as soone as he heareth of God, doth willingly obey him. *For now God hath perswaded Iapheth to dwell in the tents of Shem*. That is, he hath perswaded the Gentiles comming of Iapheth, to embrace that obedience vnto Christ which the Iewes comming of Shem haue refused. This is the reason, why the Hebrew Scriptures are translated into Greeke, and Latine, and all other languages. To shew, that *Iapheth* doth now dwell in the tents of *Shem*. And that those Oracles, which before were appropriated to the Iewes, are

are now imparted vnto *all* the Gentiles. So that the prophesie of the Patriarke *Iacob* is now fulfilled, who saith, *q* *Nephthalie shall bee as a Hind let loose, giuing goodly words.* For Christ did first preach in the land of *Nephthaly* among the *Iewes*. But seeing the *Iewes* would not obey him, therefore hee hath turned to the *Gentiles*. And so *Nephthaly* is as a *Hind* let loose, giuing goodly words. Because Christ, who first Preached in *Nephthalie*, is not now any longer in prison among the *Iewes*; but, as a *Hind* let loose, leaping by the mountaines, and skipping by the hills, so hee hath runne swiftly ouer *all* the world; and with his goodly words, with his gracious words hee hath perswaded *Iapheth* and *all* the *Gentiles*, to dwell in the tents of *Shem*, and to ride in the Chariots of *Aminadab*. These Chariots of *Aminadab* are called in *Latine*, *Quadrigæ*, because each of them is drawne with foure horses. Which very aptly besitteth the doctrine of the Gospell. For, as *Caluin* noteth in the Epistle before his Harmonie, God hath of set purpose ordained that the Gospell should bee written by

q Gen. 49. 21.

r Mat. 4. 13.

l Acts 13. 46.

r Cant. 2 8.
u Psa. 147. 15.

xVidetur con-
sulto Deus
quasi trium-
phalem cur-
tum filio suo
parasse, vnde
toti fidelium
populo con-
spicius appa-
reat. In fine
Epistolæ.
y Mat. 13. 51.

z Ezech. 17. 23.
a Luk. 10. 34.
b πανδοχείον ἡ
ἐκκλησία ἡ
παντας ὑποδε-
χουμένη Theo-
philaſ. p. 268.
Stabulum ec-
clesiæ est, vnde
& in stabu-
lo dominus
natus est.
Euseb. Do. 13.
post Pen.
c Deut. 23. 2.

four Euangelists, that so hee might
make a triumphant Chariot for his son^x.
Which being drawne with four horses,
and running vpon four wheelles, might
quickly passe ouer all the earth, and so
shew the glory of the Lord vnto all his
Church. Wherefore, the Church is like
a graine of mustard-seed y, which is in-
deed the least of all seeds, but when it
is grown, it is the greatest among herbs,
and it is a tree, so that the birds of the
ayre come and build in the branches
thereof. Thus the congregation of Christ
riseth from small beginnings, to great
proceedings. And though at the first it
was but a seed, yea but a graine, yet now
it is growne to be an herb, yea to be a
tree; wherein all the birds of the ayre z,
all the faithfull in the world, doe make
their nests.

Therefore the Church of Christ may
bee compared also to the Samaritans
Inne a For that Inne is called in greeke,
πανδοχείον, because it receiueth and lod-
geth all strangers that come: So the
Church lodgeth all pilgrims vpon earth.
b In the Synagogue there was not lod-
ging for all. For then it was said, c The

Ammo.

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*Ammonites and the Moabites shall not enter into the congregation of the Lord: But now, Christ is borne in an Inne^d. To signifie, that in the Church there is lodging for al. For Christ is the Host, the Church the Inne, the Crosse is the Signe. Hearken to the Host, which is Christ, and you shall heare him say, Come vnto me all you that labour and trauell, and I will refresh you: I will bring you into the Wineseller^e, yea I will suppe with you, and you with me^f. Goe into the Inne, which is the Church, and there you shall finde Parthians, and Medes, and Elamites, and all Nations vnder heauen, staied with flagons, and comforted with apples^g; yea, refreshed and filled with new wine^h. Look vp to the Signe, which is the Crosse, and you shall see diuers things. First, you shall see one crowne of Thornes: To shew, *That the earth is the Lords, and all that therein is, the round world and they that dwell therein.* For the roundnesse of the crowne doth declare the large dominion of him that is crowned, Namely, *That his dominion is from the one sea to the other, and from the flood vnto the worlds endⁱ.* Secondly, you shall*

d Luk. 2. 7.

e Cant. 2. 4.
f Reu. 3. 10.

g Cant. 2. 5.
h Acts 2. 5.

i Psal. 72. 8.

k Rom. 3. 29.

l Phil. 2. 11.

m Ioh. 16. 23.

shall see two hands. To shew, that God is, not the God of the Iewes onely, but of the Gentiles also ^k. For not only one hand, but both his hands, are fast nayled and stretched out. The one to the one theefe, the other to the other theefe; the one to the Iewes, the other to the Gentiles, that hee may embrace *all* that loue him. Thirdly, you shall see three tongues: To shew, that Christ is not the King of the Hebrewes onely, but of the Grecians and the Latines also. For his title *Iesus of Nazareth King of the Iewes*, is written in Hebrew, Greeke and Latine. That at the most sweete and most excellent name of Iesus enery knee may bow, and *all* tongues may confesse that Iesus Christ is the Lord ^l. Fourthly, you shall see foure quarters of the Crosse. To shew, by the foure quarters of the Crosse, the foure quarters of the world. For God is no acceptor of persons, but in euery quarter and countrey hee that feareth him, is accepted with him. Therefore also Christs garments ^m were diuided into foure parts: Because, out of what quarter or part soeuer wee come of *all* the foure parts of the world,

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if we be naked, Christ hath garments to cloath vs; if wee bee harbourlesse, Christ hath roome to lodge vs. Euen as hee himselfe sayes, *All* that the Father giueth mee, shall come to mee, and whosoever commeth to me, *Non eijcam foras*, I will not turne him out of doores. Wherefore, whether wee respect the host, or the hosts Inne, or the Innes signe; and about the signe it selfe, whether we respect one crowne, or two hands, or three tongues, or foure quarters; euery of these doth plainly shew, that now in the Church there is lodging for *all*, and so consequently that the Church may be compared to the Samaritans Inne. It may be compared likewise to *Salomons* troupe of horses ^o. For *Salomons* troupe of horses was kept in foure thousand Stables, tenne and tenne in a Stable ^p, so that he had in his whole troupe fourty thousand horses ^q; which were either bought by him ^r, or else brought to him out of *all* countryes, So the Apostles, as we may read in the *Acts*, brought by one Sermon three thousand soules ^t, brought by another Sermon fise thousand soules to Christ ^u; and so euery day out

p 2 Chr. 9. 21.

q 1 Reg. 4. 16

r 1 Reg. 10. 28

s 2 Chro. 9. 14

t Acts 2. 41.

u Acts 4. 4.

x Reuel. 7. 9.

y Dan 7. 14.

z AAs 10. 12.

a Col. 3. 11.

b Gen. 7. 14.

c 1 Cor. 12. 13.

d Luk. 5. 10.

f Mat. 13. 47.

g ERef 1. 5.

out of *all* countreyes and kindreds^x, there are added to the Church by infinite and innumerable multitudes^y, such as shall bee saued. It may be compared to Saint *Peters* sheet. For in *Peters* sheet were *all* sort of beasts, foure footed beasts of the earth, and wild beasts, creeping things, and Fowles of the heauen. So, in the Church there are *all* manner of men, circumcised and vncircumcised, Barbarians and Scythians^z. It may be compared to *Noahs* Arke^b. For there came to *Noah* into his Arke all kinde of creatures, cleane and vncleane, male and female. So there commeth to Christ into his Church, *all* manner of men, Iewes and Grecians, bond and free^c. It may bee compared to S. *James* his net^d. For that net had corke aboue to make it swim, and Lead below to make it sinke, that it might take all sorts of fishes. So, the Church hath diuers fishers of men, some that teach slightly and superficially, some againe that teach more deeply and profoundly, that all manner of men may be taught^e, and caught^f, and drawne vnto Christ. Lastly, it may bee compared to King *Asuerus* his feast^g. For that feast enter-

entertained all kind of guests, seuen daies together, in the court of the garden of the kings pallace. So, in the Church, the Lord of hosts hath made vnto *al* manner of men, a feast of fat things, euen a feast of fined wines, (to vse the Prophet *Esaies*^b words) and fat things full of marrow, of wines fined and purified. Before that this feast was prepared, the Oxen and fatlings killed, and euery thing else prouided, all men were not bidden. But now that Christ hath beene killed, hee keepeth, as I may say, open houseⁱ, and sendeth his seruants into the hie-waies^k to gather together *al* that euer they find. Yea, his seruants haue not onely bidden *all* that they could find in the hie-waies, but also they haue crost the seas, and called the very furthermost^m Islands of all the world to behold the glory of the Lord. Blessed, O blessed be the Lord for his vnspeakeable mercy towards this Iland, how farre more flourishing then euer it was, in which wee liue. For, alas, in the time of the old Testament, who was there, I pray you, in this whole Monarchy, at least-wise that euer we could read or heare of, which had any true know:

b *Esa*y 25.6.

i *Prou.* 9.2.

k *Luk.* 14.13.

m *Esa.* 60.9.

n Vſque ad
aduentum
Chriſti, Brit-
tannia ferti-
lis prouincia
tyrannorum,
& Scotticæ
gentes, om-
neſque vſque
ad Oceanum
per circuitum
barbaræ nati-
ones, Moſem
prophetæſque
ignorabant.
o Stow An-
nal, in vita
Morgani,
p Camdeni
Brittan. in
Eſſexia
q Stow An-
nal, in vite
Bladud &
Leire regum,
& Seueri im-
peratoris.
r Iuellus in
Traſta. de
ſacris Scrip-
turis, pag. 129
ſ Aſt. 19. 28.

knowledge of God? S. Hierome, in the end of his Dialogue againſt the Pelagi-ans, writeth thus, " Vntill the very com-
ming of Chriſt, ſayes hee, the Prouince of Brittain, which hath bin oftentimes gouerned by tyrants, and the Scottiſh people, and all the Nations round about the Ocean ſea, were vtterly ignorant of Moſes and the Prophets. So that then, by the teſtimonie of S. Hierom, all our religion was ſuperſtitious: all our Church-ſeruice was Idolatrie: all our Priests, were Paynims: all our gods, were idols. Then there was in Scotland, the Temple of *Mars*: in Cornewall, the Temple of *Mercurie*: in Bangor in Wales, the Temple of *Minerua*: in Malden in Eſſex, the Temple of *Victoria*: in Bath, the Temple of *Apollo*: in Leyceſter, the Temple of *Ianus*: in Yorke, where *Peters* is now, the Temple of *Bellona*: in London, where *Pauls* is now, the Temple of *Diana*. Therefore it is very likely, that they eſteemed as highly then of the goddeſſe *Diana* in London, as they did in Ephesus. And that, as they cried there, *Great is Diana of the Ephesians*: ſo they cryed here, *Great is Diana of the Londo-*

ners. Enen no more then three and fifty yeares before the incarnation of Christ, when *Iulius Caesar* came out of France into England, so absurd and senselesse were the people of this Land, that instead of the true and euerliuing God, they serued these heathenish and abominable idols, *Mars, Mercurie, Minerva, Victoria, Apollo, Ianus, Bellona, Diana*, and such like. And not long after, to wit, ann. *Christ. 180.* King *Lucius* being first christened himselfe, forchwith established Religion in this whole kingdome. But thanks, thanks be to God, in the time of the new Testament, three and fifty yeares after the incarnation of Christ; when *Ioseph* of Arimathea came out of France into England, many in this Realme of blind and ignorant Pagans, became very zealous and sincere Christians. For Saint *Philip* the Apostle, after he had preached the Gospel throughout all France, at length sent *Ioseph* of Arimathea hither into England. Who when hee had conuerted very many to the faith, dyed in this Land; and hee that had buried the body of Christ, was buried in Glasceburie himselfe^r. Also

Simon

t Gildas. lib.
de victoria
Aurelii. Am

x Dorotheus
in synop. c. 23

y Rom. 16. 10
z Martial. E-
pigrammat.
lib. 4.

a 2 Tim. 17.
b Aduer. Iudæ
c. 3. Hispani-
arum omnes
termini, &
Galliarum di-
uersæ nation-
es, & Brit-
tannorum in-
accessa Roma-
nis loca Chri-
sto vero sub-
dita.

Simon Zelotes another Apostle, after hee had preached the Gospell through-out all Mauritania, at length came ouer into England. Who when hee had declared likewise to vs the doctrine of Christ crucified, was in the end crucified him- selfe, and buried here in Brittain^e. A- bout this time *Aristobolus* one of the se- uenty Disciples^x, whom Saint *Paul* mentioneth in his Epistle to the Ro- mans^y, was a Renèread and Renowned Bishop in this Land. Also *Claudia*, a Noble English Ladie^z, whom Saint *Paul* mentioneth in his second Epistle to *Timothy*^a, was here amongst vs a famous professour of the Faith. Since which time, though the ciuill state hath beene often turned vpside downe, by the Ro- mans, by the Saxons, by the Danes, by the Normans, yet the Gospell of Christ hath neuer vtterly failed, or beene taken from vs. This the holy Fathers of the Church, which haue liued in the ages next ensuing, doe declare. *Tertullian*, who liued *Ann.* 200, writeth thus, ^b *All* coasts of Spaine, and diuers parts of France, and many places of Brittain^e, which the Romans could neuer subdue

wit-

with their sword, Christ hath subdued with his Word. *Origen*, who liued *ann.* 260. writeth thus, * Did the Ile of *Brittaine* before the comming of Christ, ever acknowledge the faith of one God? No. But yet now, *all* that countrey singeth ioyfully vnto the Lord. *Constantine* the great, the glory of *all* the Emperours, borne here in England, and of English blood, who liued *ann.* 306. writeth in an Epistle thus, & Whatsoeuer custome is of force in *all* the Churches of Egypt, Spaine, France, and Brittain, looke that the same belikewise ratified among you. Saint *Chrysostome*, who liued *ann.* 405. writeth thus, * In all places wherefoeuer you goe into any Church, whether it be of the Moores, or of the Persians, or euen of the very Iles of *Brittaine*, you may heare *Iohn Baptist* preaching. Saint *Hierome*, who liued *ann.* 420. writeth thus, ' The Frenchmen, the *Englishmen*, they of *Africa*, they of *Persia*, and *all* barbarous Nations, worship one Christ and obserue one rule of Religion. *Theodoret*, who liued *ann.* 450. writeth thus, & The blessed Apostles haue induced the *Englishmen*, the *Danes*, the *Saxons*; in one

R

word,

c Hom. 4. in Eze Quando terra Britannia ante aduentum Christi in vniuersum dei consensus religio nem? Nunc vero vniuersa terra cum laetitia clamat ad dominum. d Socrus. l. 1 c. 9

e Hom. 18. in 2 Cor.

f Epist. ad Euagrium. Anno 500. Columbanus in Anglia: Palladius in Scotia: Patricius in Hibernia floruit g Aduers. Grae. lib. 9.

h Epist. lib. 2.
c. 52.

i Hist. 1. 1. c. 1.

k Vide præter
ceteros, vitam
Bernardi. l. 2.
c. 7. & Bern.
de Considera-
tione. lib. 3.

word, *all* people and countries to embrace the doctrine of Christ. *Gregorie* the great, who liued *ann. 605.* writeth thus, ^h Who can sufficiently expresse, how glad all the faithfull are, for that the *Englishmen* haue forsaken the darknesse of their errors, and haue againe receiued the light of the Gospell. *Beda*, who liued *ann. 730.* writeth thus, ⁱ England at this present is inhabited by *Englishmen*, Brittaines, Scors, Picts, and Romans, all which, though they speake fise tongues, yet they professe but one faith. Thus you see, how the Gospell of Christ, hauing beene first plaated in the land by *Ioseph* of Arimathea, and *Simon Zelotes*, (in whose time *Aristobulus* and *Cludia*, and not long after King *Lucius* also liued,) hath euer since continued amongst vs; as testifieth *Tertullian*, *Origen*, *Constantine* the great, *Athanasius*, *Chrysostome*, *Hierome*, *Theodoret*, *Gregory*, *Beda*, and many more which might here haue bin alleaged ^k.

Loe ye then, ye blessed and beloued of the Lord: Loe ye, and marke it well I beseech you, how farre the new Testament excelleth the old. In the time of the old Testa-

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Testament, they did sing onely *No mi in
Indaa Deus*: but now, we sing also, *Lan-
date Dominum omnes gentes*. Then they
that were borne in the Land only might
eat the Pascheouer: but now, we that are
strangers also may eat the Easter-lamb.
Then the name of Christ was onely as
an oyntment kept in an alabaster box;
but now, it is also as an oyntment pow-
red out. Then the doctrine of Saluation
was onely preached in secret places: but
now, it is also preached vpon the tops of
houses. Then, the old asse onely was
brought vnto Christ: but now, the young
foale also obedient vnto him. Then, nat-
urall branches onely did prosper and
flourish: but now, wild branches also are
grafted into the olue tree. Then, the
Queenes onely did praise the Church:
but now, the concubines also doe call
her blessed. Then, Israelites onely did
build the Tabernacle: but now, Sidoni-
ans also doe helpe to build the Temple.
Then, they pitched their tents onely in
Marah, where was neither fountaine nor
palme tree: but now, wee pitch in Elim,
where there are twelue fountains, and
seuenty palme trees. Then, the two king

R 2

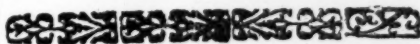
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which carried the Arke, looked only one way : but now, the twelue Oxen which carry the molten sea, looke euery way, East, West, North, and South. Then, Christ was a flower, growing onely in the little garden of Iudea : but now, hee is a flower, flourishing in the wilde field of *all* the world. Then, Christ was only a little stone, cut without hands : but now, he is a great huge mountain which filleth all the earth : Then, the Church of Christ was as it were, in prison, being tyed and bound onely to one place : but now, it posseth ouer all places riding and triumphing in the Chariots of *Aminadab*. Then, the Church of Christ was onely a small graine of mustard-seed : but now, it spreadeth abroad as a mighty bigge tree, wherein all the birds of the ayre doe make their nests. So that, the Church of Christ now in the time of the new Testament, is like the Samaritans Inne, which lodgeth all passengers : It is like *Salemons* troupe of horses, which commeth out of all countries. It is like *Saint Peters* sheet, which infoldeth all sort of beasts. It is like *Noahs* ark, which receiueth all kind of creatures. It is like
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Saint James his net, which catcheth all sort of fishes. All's fish that comes to this net. It is like King *Assuerus* feast, which entertaineth all kinde of guests. To this feast *all we* that will come are welcome. Not some few Iewes onely, *But all wee*; euen all we Brittaines, *all wee* I say, with open face, behold as in a glasse the glory of the Lord. This is the first difference betweene the Law and the Gospel, in these words, *But all we*.



FINIS:

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